PER COPY FIFTEEN CENTS

Malaysia Message

SINGAPORE.
MARCH. 1938.
VOLUME 48.
No 3.

OLD MALAY.

TYRES MAY LOOK ALIKE ON THE OUTSIDE

But ON THE INSIDE *they are different*

HEAT created inside the tyre by friction is the main cause of tyre bursts. Firestone Tyres differ from all others on the inside. They are built with the patented extra process of Gum-Dipping that soaks every cord and insulates every strand with pure liquid rubber, preventing internal friction and heat.

Firestone High Speed Tyres give you more than 50% longer wear, because of the tough, wear-resisting tread, held securely to the Gum-Dipped cord body by Firestone's patented construction of two extra layers of Gum-Dipped cords under the tread.

The **MASTERPIECE OF TYRE CONSTRUCTION**

Firestone

ORIGINAL ETCHINGS WATER-COLOURS ETC... OF MALAYAN SCENES & TYPES FOR SALE.
C.G.JACKSON
ARTIST & DESIGNER
STUDIO 9 LADY-HILL RD. S'PORE

THE
ALDERSGATE CALL
AND THE NEW DAY

A Challenge to Laymen

By Dean Taylor

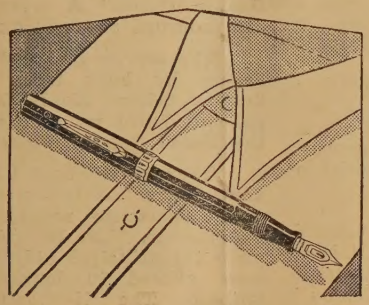
THIS is a twelve page booklet, four by nine inches, issued in connection with the proposed observance, May 24, 1938, of the 200th Anniversary of the birth of Methodism.

".....Here is an unofficial Methodist "exhorter," a member of the General Conference Commission on Evangelism meditating upon the Two Hundredth Anniversary of Wesley's Aldersgate Experience and getting so "warmed up" that he wants to tell his fellow laymen about it. Indeed he is challenging us all with the fact that "Methodism is a conviction" and he is sure that "Methodism must continue to be a conviction or die."

—From Bishop Cushman's Introduction to the booklet.

EVERY PASTOR SHOULD HAVE A COPY
10 cents each - By post 12 cents each.

METHODIST BOOK ROOM
10 MOUNT SOPHIA, SINGAPORE, S.S.



THE PEN
that can't leak!

A taboo on ink-stains! Farewell to ink messiness!

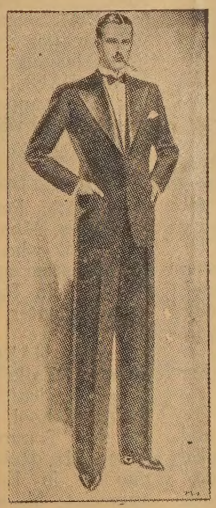
This new *EVERSHARP* can't leak! Has a Safety Ink Shut-Off that positively prevents ink from flooding into cap!

You can also *tailor* this *EVERSHARP'S* Point to fit *your* writing! Fills in simple one-stroke movement—holds double the volume of ink—ink supply always visible!

The new *EVERSHARP* comes in the beautiful Doric model and smart color combinations, reasonably priced.

THE WAHL CO.
Chicago, U. S. A.

Tai Heng Tailor Company



For Correctness of Smart Styles, Perfection of Workmanship, and Prompt Service in Gentlemen's Wear.

Your satisfaction is assured.

23-5 Coleman Street, Singapore.

PERSONALS

DR. and MRS. M. DODSWORTH sailed from Penang February 12 for Madras to accompany a party of eleven children going from Malaya to Mount Hebron School, India. The following mission children were in the party: RUTH ANNA and PAUL DODSWORTH, STANLEY PATTERSON and GERALD SUMMERS.

THE REV. and MRS. J. V. AYADURAY were the guests of honour at a tea party given by the Singapore Tamil Methodist Church at the Social Hall, Saturday, February 19, at 5 p.m. On this occasion Mr. and Mrs. Ayaduray were welcomed to Singapore and to the Tamil congregation of Singapore. Mr. Ayaduray besides being pastor of the Tamil church will teach in the A.C.S.

REV. and MRS. H. B. AMSTUTZ and son BRUCE of Singapore sailed on home leave March 5th on the "Scharnhorst" for Yokohama via the Pacific. They plan to spend some time in California with relatives after which they plan to drive by car to their homes in Indiana and Ohio. We wish them a very happy furlough.

The C. E. Z. M. SCHOOL, SINGAPORE, has recently been strengthened by the addition of a new worker, MISS INGE, who takes her place on the teaching staff. Miss Inge previous to coming to Malaya spent some years as missionary-teacher in Ceylon.

THE REV. and MRS. GERALD V. SUMMERS returned to Borneo from Malaya, sailing from Singapore on the *"Angby"* Saturday, February 26. They spent their annual holiday at the Nest, Maxwell Hill, with their two children.

MISS DOROTHY MORETON of the A. C. Primary School, Penang, sailed on home leave from Penang for Calcutta, India, and England, February 19th. She accompanied MISS BETTY ANN SUMMERS as far as Madras on her way to the Mount Hebron School, South India. Betty Ann was not able to sail with the school party which left Penang the previous week because of measles which she contracted during her vacation.

MASTER DONALD EKLUND and MASTER GORDON MEANS sailed from Malaya on the s.s. "Karoa," leaving Singapore March 3rd and Penang March 5th for Rangoon and Calcutta whence they take train to Mussoorie, U.P. North India to attend Woodstock School at Landour. From Penang to Rangoon they were accompanied by MRS. ELIZABETH F. BREWSTER who goes to Rangoon to visit her daughter and our Methodist Chinese work.

The REV. and MRS. LIM HONG YONG of Penang have recently moved to Telok Anson where Mr. LIM will be pastor of the Chinese Church. Telok Anson is happy to welcome them to its fellowship.

The REV. VICTOR PARANJOTHY came to Telok Anson last September. At the annual conference he was ordained a Deacon and was appointed to the pastorate of the Tamil Methodist Church in Telok Anson. The last of January he was joined by MRS. PARANJOTHY and infant daughter RACHEL. They are splendid young people and are finding a ready welcome among the people in the church and community.

MR. and MRS. DAVID GRAHAM of Telok Anson have recently returned from a short holiday spent at Fraser's Hill. Mr. Graham is in his seventy-second year and is recovering from a major operation he underwent in Singapore in October of last year.

MR. JAMES A. SABAPATHY, a graduate of Raffles College, is a new member of the A.C.S. staff in Telok Anson, on transfer from Seremban. Already he is busy in many activities in school and church.

MISS GERTRUDE OWEN, General Secretary of the Y.W.C.A., Malaya, sailed from Singapore for Australia Saturday, March 6, on the s.s. "Charon." We are very sorry to hear that Miss Owen is leaving Malaya perrmanently, but are glad to know that she is to take up new work for the Y.W.C.A. in Australia.

MISS DRUSILLA BURGESS, Acting General Secretary of the Y.W.C.A. Singapore, sails for England via America on the Canadian Pacific liner leaving Singapore March 26. MRS. PAULINE TULLOCK PRICE has been appointed to succeed Miss Burgess and will take up her new work early in May.

DR. L. PROEBSTEL, principal of the A.C.S., Penang, was a visitor to Singapore Monday, February 28. Mr. Proebstel, who has been recuperating from another attack of malaria, spent a few days in Johore with Mr. Bailey, a rubber planter.

MR. HAROLD ROBBINS, editor of our "Talks to Boys" and retiring Superintendent of Wesley Church Sunday School, sails for England April 7 on the "Sommersetshire." We congratulate Mr. Robbins on his plans to be married in England and very much appreciate his willingness to still act as editor of this page for the next year while in England. We regret to report, however, that it is improbable that Mr. Robbins will be reappointed to work in Malaya. He has been exceptionally valuable to Wesley Church in all its departments as a very capable voluntary church worker.

SELANGOR SUNDAY SCHOOL RALLY

On Sunday February 13th the Sunday Schools of the State of Selangor held a Rally at the Methodist Boys' School Hall, Kuala Lumpur. The Schools represented were Union Sunday School, Klang; Tamil Sunday School, Klang; and Chinese Sunday School, Klang; Port Swettenham; Sentul; Union, K.L.; Cantonese, K.L.; Hinghua, K.L.; Tamil, K.L.; and Kapar.

Each Sunday School chose two representatives, a boy and a girl, from the Junior Department to carry a banner bearing the name of their repective schools.

A large globe 3½ ft. in diameter made by an M.B.S. boy, rested on the stage bearing in a colourful belt the theme chosen for the day "All One in Christ" A cross of flowers also adorned the platform.

The service included a religious drama by boys from the Union Sunday School, Kuala Lumpur, and pageant build round the Theme by the Union Sunday School, Klang.

There were about 600 in attendance. Mrs. Eklund was Chairman of the Committee responsible for the Programme. The Rev. Abel Eklund made the principal address. Prayers were offered in both Tamil and Chinese. The collection taken helped defray expenses of visiting schools.

MRS. BENJAMIN PURDY, wife of a former Secretary of the Singapore branch of the British and Foreign Bible Society, passed away peacefully in her sleep at her home in England, January 13th 1938. On behalf of their many friends in Malaya we extend our heartfelt sympathy to Mr. Purdy and his family in their bereavement.

DR. E. STANLEY JONES, who returned recently to India from China, will soon begin an itinerary covering much of India. His time will be given to this and to his Ashram work until July, when he expects to return to America, sailing *via* Australia, where he has speaking engagements. On his arrival in America later in the fall he again joins the Preaching Mission that is once more being promoted by the Federal Council of Churches, and which for about three months will devote its time to work among the students of the colleges and universities of the United States.

Friends of MRS. CAROLINE BAIRD, who with her late husband were with the Mission in 1920—23, will be glad to know she is living in Roker, a suburb of Sunderland, England. Her eldest son, Eddie, is a local preacher and her daughter is still in school. She sends greetings to all old friends.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

THE COILED-COIL LAMP GIVES UP TO 20% MORE LIGHT FOR THE SAME CURRENT CONSUMPTION:—A definite safeguard against eyestrain.

CROMPTON COILED-COIL LAMPS.

Sole Agents.

UNITED ENGINEERS LIMITED.

17-19 Battery Road, Singapore and Branches.

Here's FRESH Milk

—that certainly has that "fresh" taste. Here is a milk that the children will love—no hesitation on their part, for you'll find them asking: "Is it time for our milk?" Children need "good" milk, so put their future health in the safe keeping of

NESTLÉ'S POWDERED MILK

Please help the Malaysia Message by patronising our Advertisers.

The Malaysia Message

March, 1938.) Official Organ of the Methodist Episcopal Church, Malaysia (Vol. 48. No. 3

A CHURCH ON THE MARCH

By Ragnar Alm

THE tenth session of the Sumatra Mission Conference convened in Medan, Jan. 19th, 1938. The lasting impression of this Conference was that the Church is on the march. Since the beginning of the work as a Mission Conference, ten years ago, the Church has been on a forward march, which, of course, is the ideal state of the militant church. There should be no retreat nor any *status quo* in the life of the living church.

The joyous spirit of an advancing army marked the reception by which the Medan Congregations greeted the Bishop and the Conference the evening of the 18th. The programme, presented by the younger groups, was both entertaining and full of life. The Philippine Folk-dances by the little children, were greatly appreciated. A fresh breeze of young activity and hope for the future blew through this our first gathering.

We were just twenty-four who knelt at the altar the next morning to take part of the Lord's blessings in the Holy Communion. Twenty-four is not a large number, but it is double the number of those who gathered with the Master in the upper room in Jerusalem, long, long ago. The same Lord was with us, and we heard His whisper; "Be of good cheer: I have overcome the world." All of us felt that we were willing to consecrate ourselves anew to the great task of proclaiming the Kingdom, for we knew that He who had called us would make us more than conquerors.

All the reports marked advances and were filled with hope for the future. The dedication of the beautiful new school building with its attractive chapel was a definite step in advance for Methodism in Palembang, where for many years our plant was so inadequate that it was impossible to provide proper accommodation for the ever-increasing enrolment, and where the school rooms had to serve as chapels. On the Medan-Asahan district three small jungle churches were erected during the year. But increases only in buildings would be discouraging if we could not report advances in spiritual things as well. A 30% increase in membership was partly due to the transfer of the Chinese District from the Malaysia Chinese Conference to the Sumatra Mission Conference. However, the net increases in the Batak work were about 15% and that of the Chinese 22%. We are now a Christian body of 4,363 persons; 2,188 full members, 310 preparatory members, 1,847 baptized children not yet enrolled as preparatory members and 18 ordained ministers. We have 19 church buildings and 22 parsonages with a total valuation of 124,895 guilders. The total amount raised locally for all purposes was 12,024 guilders. Our 32 schools—English, Dutch and Vernacular—have a total enrolment of 2,139 pupils, and land and property are valued at 158,230 guilders.

The entire missionary group met each evening for a general discussion of the problems and the propects of our work. Is it too optimistic to say that the prospects are greater than the problems, and that the future for our little mission is bright? Judging from the discussions the future is as bright as the Master's promise, "Lo, I am with you always, even unto the end of the world."

THE desire for advance could also be heard in the sermons and addresses. Bishop Lee's strong address, "The Christian Church in the Present World Situation" sounded like a general's word to his waiting troops. The Sunday services stressed the same point: Pandita Luther Hoetabarat spoke words of courage and hope to the young Malay Congregation; Dr. Archer told the Chinese of our great God who made this world so large and wonderful and yet cares for us all individually; Bishop Lee was certainly leading our thoughts forward when he preached on, "Christianity's Search-light on To-morrow," and Dr. Prussner in his Vesper Service challenged us to better service through his sermon on "A Good Soldier of Jesus Christ."

That two men were ordained as Deacons—Darel D. McFerren and Augustin Sinaga—was another sign of a church with a future. The same can be said of the lovely service on Friday morning when Bishop Lee baptized two American children, Joyce Irene Ostrom and the Bell baby.

There were not many changes in the appointments. The Rev. A. V. Klaus will resume his duties as Mission Superintendent and District Superintendent of the Medan District upon his return from furlough. He will be located in Kisaran while the

(*Continued to bottom of page* 10.)

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:
PAUL B. MEANS

Contributing Editors:

H. B. AMSTUTZ — G. S. ARUMUGUM
MISS DOROTHY MORETON — MISS EVA I. NELSON
C. G. JACKSON — D. D. CHELLIAH

Publishers:
THE METHODIST MISSION, SINGAPORE, S.S.
Annual Subscription Rates:

Straits Settlements	$1.00	United States	$1.00 U.S.
British Isles	2s. 6d.	Dutch East Indies	*f*1
India and Burma	Rs. 1-14-0		

Subscriptions payable in advance.
Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.
Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

THE HIDDEN GOD

O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor?

—Romans 11: 33-34

At every point of our existence we are surrounded by the mystery of life. When we try to discover the source of life, we are still more involved in mystery. Although we may sense the power of growth, we can get no scientist who will venture to explain it. When we define life as the union of body and soul, we are using the word "soul" as the symbol or essence of life. Whether we call this moving principle "life" "soul" or "God", we find here essentially a miracle which we finite human beings are unable to explain or to comprehend. Jesus described his mission in terms of the abundant life: "I am come that they might have life and that they might have it more abundantly." In God we have life and His life is the light of men. Jesus might just as well have said: "I am come that they might have God and that they might have Him more abundantly."

Now many of us are very prone to forget that this God, the principle of abundant life, is a hidden or concealed God. It is only the dilletante or the superficial thinker who says that it is easy to comprehend God. The nearer to God we approach, the more unsearchable are his ways. "How unsearchable are His judgments and His ways past finding out." Although God's creation is apparent to us all, the Creator Himself remains hidden. With our finite and mortal eyes we see the work of His hands—the stars, the sea, the clouds, the rain, the flowers, the growing seed, a laughing child—wonderful things which the Creator has formed, but we do not see the hands which fashioned these things. Between us and Him lies a heavy veil, which no research or cleverness of ours can remove. Back of this veil lies hidden the Artificer: deeply concealed behind the Creation lies the Creator.

Can we not say that this is also true of the destiny of individuals and of nations? "How unsearchable are His judgments and His ways past finding out." Can anyone explain the rise and fall of individuals, the strange turns of fortune, why often the wicked are rewarded and the good have to suffer? The Mohammedan says "Kismet" or "the will of Allah," the Hindu says "Karma," the modern materialist says "luck" or "fate," all realizing that human life and destiny is fundamentally a mystery, a phantasmagoria the meaning of which the most brilliant seer can only guess. How varied and conflicting have been the answers of philosophy, and how conflicting are the views even of our modern metaphysicians! Did not Paul commend the Athenians because they raised an altar to "The Unknown God"?

Is not the same true of historical events? The rise and fall of empires, as well as the growth and decay of nations we can study in the pages of history. As we read this history with faith we may dimly sense that back of all the historical process stands the Lord of History, the Judge of all Nations, before whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance." We may sense how some mysterious influence directs or controls the course of historical destiny, here tearing down, there building up, here creating and there destroying. But the arm of the Lord of history we do not see.

No, there is no way from man to God, no way from the Creation to the Creator. There is a great gulf fixed which we find impossible to cross in our own little boats, however scientific, modern and well-equipped these boats may be. We may ride in flying boats, able to span the seven seas in one jump, but we can never ascend to the throne of God. There is a great wall of ignorance and darkness which the discoveries of centuries of scientific research have not been able to penetrate, the great wall which separates man from His creator. Whatever God is, we know He is not man, He is all that man is not. How can man the finite creature ever comprehend the Infinite Almighty God, between whom and us there is an infinitely great qualitative difference?

There is only one way between God and man, between the Creator and His Creation and that is the way from God to man, from the Creator to the creature. It is the way of Revelation, God's revelation of himself in Jesus Christ, the revelation of Himself which He has given us in the Holy Scriptures. We need to be reminded of the words of Luther: "Although God is ominpresent, He is nowhere; I cannot lay hold of Him by my thoughts without the Word....God cannot be found in His majesty—that is, outside of His revelation of Himself in His Word. The majesty of God is too exalted and grand for us to be able to grasp it.... The world seeks in innumerable ways, with great industry, cost, trouble and labour, to find the invisible and incomprehensible God in His majesty. But God is and remains to them unknown, although they have many thoughts about Him....for God has decreed that He will be unknowable and un apprehensible apart from Christ."

God, the infinitely great and holy, has come down to man's level and has bridged the gap between Himself and us, in giving us Jesus Christ. He who knows Jesus Christ knows the love of God "that passeth knowledge" and can endure as seeing Him that is invisible. Man only becomes truly man when God in Christ enters, when his self-sufficiency and stubbornness is broken and when his will is surrendered to the keeping of God. Here "God strikes down perpendicularly as the vertical line to the horizontal" and He makes thus the revelation of Himself in the Lord of Life, who came that we might have life and have it more abundantly. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."

MONTH BY MONTH PROGRAMME

The Committee on Month by Month Programme appointed in January by the Malaysia Commission on Religious Education makes the following preliminary report on special days and emphasis:

February and March. Organization of discussion groups on *"Our Local Church Programme"* led by pastor, District Superintendent, resident missionary, or other experienced worker who is interested in a well-balanced total programme of evangelization, Christian education, service, worship, recreation, missions, co-operative relationships, the place of children and youth in the church, adult growth, and provision for adequate leadership.

Recommended text: "Your Church and Its Programme," Harry C. Munro. 50 cents at the Methodist Book Room, Singapore. (This was suggested in the February issue of the Malaysia Message, and it is hoped that churches which have already begun this important study will continue it for some weeks and that other churches will start it. Further suggestions and helps are available to leaders on request. Undertake this study even if you find only a small key group which is interested.)

April 17th—Easter. New materials, as listed below were sent out March 1st. Additional sets or any needed number of single copies are available on request to the Malaysia Commission on Religious Education, 10 Mount Sophia, Singapore.

Glad Easter Day—Primary Department
Why Jesus was So Brave—Junior Department
Self-Sacrificing Love—Intermediate Department
The Resurrection and Abundant Living—Seniors and Young People
The Chalice and the Cup (a service to use if members are to be received into the Church on Easter Sunday) for adults
A Dramatic Worship Service for Easter—for Adults

This material is prepared in such a way as to encourage meaningful graded worship, which is better than exposing children to adult experiences which are not within their range of interests and understanding, or of having children perform in the presence of adults who merely observe rather than truly worship.

May 24th—200th Anniversary of the Birth of Methodism, the occasion on which John Wesley felt his heart "strangely warmed." Promotional material for this occasion, "The Aldersgate Call and the New Day" is available through the Methodist Book Room, Singapore. **10 cents** per copy.

May 29th—Parents' Day. Material to be prepared by a Committee of the Straits Chinese Church, Singapore. Mrs. Thio Chan Bee, chairman.

June—, District Religious Education Conferences.
Chinese Daily Vacation Church Schools.
Home Missions Week, Mr. V. D. Kuppusamy, chairman.

July 10th—Children's Day. Material to be prepared by the Penang group, Miss Geraldine Johnson, chairman.

August and September—Daily Vacation Church Schools, English and Chinese.

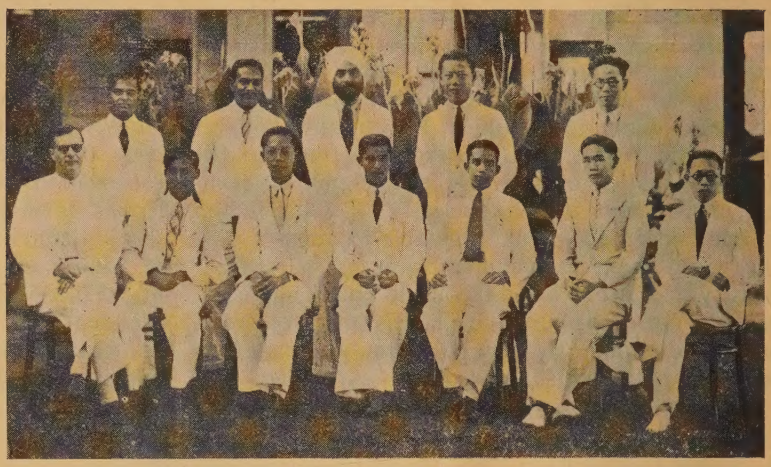
October 30th—World Temperance Sunday.

November 6th—Peace Sunday. 20th Anniversary of the Armistice.

December 25th—Christmas. Materials to be prepared by the Klang and Kuala Lumpur groups, Mrs. Abel Eklund, chairman.

A NEW EXPERIMENT IN MALAYAN EDUCATION

By C. J. A. Sabapathy



The School Council,

Anglo-Chinese School,

Telok Anson.

The Anglo-Chinese School, Telok Anson, has an enrolment of 408, a few of whom are girls. As there is a girls' school (the Convent) in the town no new girls are now permitted in the Primary classes. Those on the roll will leave when they are twelve years old. We do not pretend to be able to create a suitable environment for the proper mental and spiritual growth of girls in a school which is essentially a boys' school.

We have the House System operating in our School, there being five Houses in the charge of House Prefects and House Masters whose activities are integrated by the House Secretary, Mr. Lee Hah Ing. The House System was thoroughly reorganised last year. "Over-emphasis on individual competitions for getting school work done leads to such personality maladjustments as ego-centricity, jealousy, resort to cheating, copying etc. So all competitive functions of the School were organised not around individual student but around groups—the Houses. Competitive groups are as undesirable as competitive individuals. So a School Council was organised to be a common meeting place for House Officers, to develop student leadership and to stimulate the personal interest of the student body in the welfare of the School as a whole." It is composed of the five House Senior Prefects, the five House Masters, the Advisor of the House Organisation and the Principal who is an Ex-officio member. The Council meets every fortnight to discuss matters pertaining to the discipline and organisation of the student body. This council introduced by Mr. L. B. Jenkins has been a very great success so far as the general discipline and the conduct of the pupils are concerned. The boys have been progressively taught to shoulder responsibilities, they have been made to realise that they are units in a social group and that they are not only to restrain themselves from anti-social acts but also to subordinate their own likes and dislikes to whatever may be desirable for the well-being and progress of the social group to which they belong—in the particular case, their School. The students are encouraged to organise and to lead in almost every activity of the School and to regard the teacher as a friend and a guide to advise the leaders when his advice is requested and from his richer experience to indicate to student leaders new avenues of progressive endeavour. The President of the School Council is the Senior Prefect—at present Master Ahmad Kahiri of the Senior Cambridge class.

At the last Agri-Horticultural Show of Lower Perak our Handwork Exhibits won the First Prize. Mr. P. Vengadasalam is teacher of Handwork. Our Scout Troop (Scout Master Mr. W. E. Perera) entered the finals of the State Competition for the Sultan Shield for all-round proficiency.

We are looking forward this year with high hopes of improving on our achievements of the past. The Perak Inter-A.C.S. Games Competition is to be held this year at Telok Anson. Mr. Arjan Singh, the Sports Secretary is in charge of arrangements and preparations are well under way to ensure a grand Sports Meet.

Early this year the Principal announced his intention of having a School Magazine published this year. The students of the Secondary Department as well as the Staff have taken to the idea enthusiastically and we are confident of publishing a very fine magazine this year.

However, the most important contribution we in the A.C.S. Telok Anson are seeking to make to education in Malaya does not consist in our attempts to adopt and to perfect routine methods and organisation which are the irreducible minima of any elementary school with a secondary department but

in the experiment the Staff is engaged in at present under the leadership of our Principal, Mr. L. B. Jenkins, to substitute "Education for Creative Living" in place of that "Instruction for Petty Accuracies" which passes for Education today. In the words of Mr. Jenkins, "Education is not skill in addition of fractions, nor a "pre-arranged" course of studies in English, or Geography or Mathematics. It is life that is creatively active. It is insight, disposition and ideals. It is wholesome behaviour, the result of qualitative enrichment of life. Therefore the primary task of the School is not the transmission of knowledge, but the building of wholesome personalities." To the general reader this aim of ours may appear to be too general and the purpose too diffused to be capable of practical achievement, just as the untutored layman will not be able to perceive any order or arrangement in the systematically orientated wheels of the simplest watch. But with knowledge comes ability. In order that the Staff may be able to translate these aims in terms of everyday teaching technique Mr. Jenkins is delivering a series of lectures accompanied by practical demonstration classes. This course of study will extend over a period of five years. The study of Psychology is necessary if teachers are to understand and to hold the key to the problems that maladjustments in the workings of the mind of a growing child give rise to. So the First Years' work is the study of the Psychology of Personality with attention to the Dynamics of Behaviour, and the application of the knowledge so derived to estimate the effect of environmental factors of home and school life which tend to develop and foster maladjustments. This part of the five year programme has been completed and the Staff has now started on the Second Years' work which is the study of "Building Wholesome Personality through Curricular Activities". Our aims, far from being the mere expression of a vague ideal to be strived for and never quite achieved, have been proved capable of concrete expression, for this Course drawn up by Mr. Jenkins reduces them to a practical teaching technique. At the present time the Principal has introduced "Student Development" as a subject of instruction in all classes above Standard Five, and gives the instruction himself. The new type of student with a wholesome integrated personality and a right philosophy regarding his own self, his immediate environment and life as a whole is an encouraging sign of the practical usefulness and of the future possibilities of this new experiment in a Malayan School.

THE IMMORTALITY OF THE BIBLE

By Mr. K. C. Yeoh *of Penang.*

The Bible is the only book that has survived through the ages. The sixty-six books which form this God-inspired Word comprise every form of literary structure. Over a period of fifteen centuries, kings, emperors, statesmen, philosophers, fishermen, tax-collectors, shepherds and exiles wrote these wonderful books. It is the book that is held in reverent adoration by the rich and the poor, the young and the old, the sage as well as the beggar.

In this impoverished world, with the fading faith of Christendom, with the gospel of commercial religion, with the appalling wave of fanatical nationalism, and, in a word, with civilization itself almost on the verge of collapse, the Eternal Word of God still retains its message of goodwill, hope and salvation to the people.

The Bible has oftentimes been the butt of blasphemous buffoonery and newspaper ridicule. It has been the jest of the careless crowd. Despite the fires of criticism which have arisen from every corner of the earth, this book yet "liveth and abideth for ever."

Towards the Bible, man has shown the most intense hatred because it is an indictment of his own depraved condition. It also "reveals man's sins, discounts his wisdom, makes his greatest might to seem puny, and lays his pride in the dust". It is therefore not unnatural that there should have been an everlasting combat between man and the Bible since the early dawn of history.

"Celsus tried with the brilliancy of his genius, and he failed. Then Porphyry tried it with the depth of his philosophy, and he failed. Lucien tried it with the keenness of his satire, and he failed. Then Diocletian came on the scene of action, and tried other weapons; he brought to bear against the Bible all the military and political power of the strongest empire the world ever knew, at the height of its glory. He issued edicts that every Bible should be burned, but that failed. Stronger edicts were issued that those who owned Bibles should be put to death, and that failed. Every engine of destruction that human wisdom, human science, human philosophy, human wit, human satire, human force and human brutality could bring to bear against a book has been brought to bear against the Bible, and the Bible still stands."—Torrey

A few centuries ago, the fight against the Bible continued with renewed vigour. "In Hume, in Gibbon, in Voltaire, and La Place, not to mention a multitude of vulgar assailants, the Bible has had to sustain the

assaults of the greatest talent, the sharpest wit, and the acutest intellects. To make it appear a cunningly devised fable, philosophers have sought arguments amid the mysteries of science, and travellers amid the hoary remains of antiquity; for that purpose geologists have ransacked the bowels of the earth, the astronomers the stars of heaven; and yet, after having sustained the most cunningly-devised and ably executed assaults of eighteen hundred years, it still exists."—Guthrie

Coming to our present generation, we see several countries, like Russia, committing sacrilegious outrages against religion, and where societies of the godless thrive under State patronage. Indeed there is in these countries, a deliberate and organized attempt to extinguish belief in God from the minds of millions of people, and to develop an absolutely godless world. Disruptive propaganda finds its way to every part of the earth. Yea, in their attempt to wipe out Christianity, the Bible itself is pilloried and called an allegory and a fairy tale. Yet in spite of all these invidious attacks, the Bible still holds sway. It still enables frail women to face (speaking figuratively) lions in Rome's arenas, martyrs to glory in persecution, preachers to suffer the fury of the enraged rabble, and missionaries to endure all manner of human suffering.

What is it that inspired Livingstone to explore Dark Africa, Carey to go as the first missionary to heathen India, Father Damien to give his own life to save lepers, Morrison to live in the unwelcome wilds of China, Kagawa to work in the worst slums of industrial Japan, and Dr. Grenfell to penetrate the far ends of Labrador? We answer that it is the Immortal Bible.

Cumming, when writing on the perpetuity of the Scriptures had these words: "The empire of the Caesars is gone; the legions of Rome are mouldering in the dust; the avalanches that Napolean hurled upon Europe have melted away; the pride of the Pharoahs is fallen; the pyramids they raised to be their tombs are sinking everyday in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives; all things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath, many a Demas has forsaken it; but the Word of God still endures.

"And as it has been, so shall it be. All the works of ingenious Man, the ravages of Time will destroy. Whatever Man has produced will certainly slide into the tide of oblivion and pale into nothingness sooner or later. But the Bible, being the Word of God, has for its age immortality. In the Eternal Book, it is written;" "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away. But the Word of the Lord endureth for ever."

THE BIBLE IS GOD'S TEMPLE

When we take up the Bible we enter in spirit....a temple built, not out of stone and marble, but with human words, yet enshrining within it, for the comfort and warning, the correction and encouragement of every human soul, no other and no less than the holy and eternal Spirit. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the Gospels are the choir—the last Gospel, perhaps, the very sanctuary; while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic whole. With what joy should we daily enter that temple! With what profound reverence should we cross its threshold! With what care should we mark and note—where nothing is meaningless—each feature, each ornament that decorates wall or pillar or window or roof! How high should be set our expectations of the blessings that may be secured within it! How open, and yet how submissive should be our hearts to the voices —they are not of this world—that might touch and change and purify them!

—Selected.

(*Continued from page 5.*)

The Church on the March

Alm family is on leave. Dr. A. H. Prussner returns to the Palembang District, and the Rev. Egon N. Ostrom will be in charge of the Chinese District and will be located in Tebing Tinggi. The Rev. Darel D. McFerren was appointed Principal of the Methodist Boys' School and Pastor of the English Congregation, Medan. Miss June E. Redinger continues the work in the Methodist Girls' School, Medan, and Miss Chadwick as District Missionary for Asahan.

A militant church! A church on the march! That is what we hope for during the new year. May the love that made John Wesley's heart 'strangely warm,' live within us while we go forward to new victories in the name of our Lord and Master, who said, "Go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(*Wesley's translation*).

SKETCHES FROM THE LIFE OF NOMMENSEN

By J. H. Hemmers.

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the Jan. Number.*)

IN the meantime they had sent a man on horseback to Silindoeng in order to inform Nommensen of what had happened. Greatly disturbed by this news Nommensen called together all available men, including some of the chiefs as well as a number of pagans. With this little army he started out for the besieged village hoping to arrive in time to save the missionaries.

Raja Pontas, in the meantime, kept an anxious watch for the coming of his friends as he feared any moment the mob would get beyond control. Throughout the whole night he remained at his post and tried every possible method to pacify the angry group outside the village gate, hoping thereby to save time until the expected deliverance would arrive. At the break of dawn they refused to be kept out any longer and with a great display of noise prepared to storm the village. The imprisoned missionaries heard with a sinking heart the blood-thirsty shouts of the Bataks. In quietness they prayed that God would show his mighty power and save them from the wrath of their enemies.

Soon it was noticed that some of the men had started to cut a way through the village wall. Then our Batak hero, Raja Pontas, realizing that time for action had arrived, sprang forward with a drawn sword in his hand and cried out, "First, O men of Toba, you must tread over my dead body before you shall enter this village." Immediately the shouting abated and the people stood dumb with amazement as they gazed upon Raja Pontas, realizing by the ominous look in his eyes that what he had said would most certainly be put into effect. Thereupon the crowd began to move off.

The missionary party quickly saddled their horses and set out on a hurried march towards Sipoholan. Early the same evening they came in touch with the rescue party and great joy was felt on both sides to know that the little group had escaped safely. Nommensen offered a prayer of thanksgiving for the wonderful deliverance they had experienced.

Nommensen was greatly impressed by the fact that so many of the men in Silindoeng were ready to go to the rescue of the missionaries. This was indeed evidence of a great change in their attitude towards the missionaries. Here was a demonstration of that passage in the Scripture which says, "Old things are passed away, behold all things are become new."

This experience which might easily have ended in a catastrophe was useful in this sense that it encouraged the mission to put forth more energy in attempting to establish its work on the plateau. Nommensen realized that there was little purpose in attempting mission work in the Toba Valley so long as the country back of it remained hostile. He, therefore, began cultivating the different chieftains who ruled on the plateau hoping to find one who would be willing to allow two missionaries to live and work in his neighbourhood. Such was not easily found. Finally he did make contact with a certain chief, related to some of the families living in Silindoeng, who agreed to allow two missionaries, Püse and Metzler, to live in his village.

The operation of this new agreement caused many other tribes on the plateau to manifest their opposition and to initiate many evil plans which they hoped might cause the two young missionaries to leave that district. A heathen priest was required to pronounce judgment as to whether the missionaries should be driven away or whether a water buffalo should be driven into the jungle. However, this inquiry, which was conducted by dissecting a white chicken, resulted in a decision quite other than they had expected. In place of the missionaries it was the water buffalo that had to be sent away.

WHILE the missionaries thereafter were not so much in danger of losing their lives yet they had to be continually on their guard not to offer the natives an easy opportunity to do them injury.

Once when Mr. Metzler had gone to Silindoeng for a few days an enemy found opportunity to do his work. He put a quantity of poison in the food prepared for Mr. Püse. A few days later when Mr. Metzler returned he found his colleague very ill and, not knowing the cause, sent at once to Sipololon for Missionary Mohri. When he arrived he saw at first glance that Püse was suffering from a dose of Batak poison and gave him the necessary medicine. After a week or so with God's help he was restored to his health and able to go about his work as usual.

God's punishment of this man who attempted to take Püse's life was quick and terrible, for on the same day he was struck by a bolt of lightening and killed. However well the natives may have realized the significance of this sign yet many looked with animosity on the coming of the missionaries into their land, as they could not tolerate the idea that the white man should limit their deeds of cruelty.

Another difficulty arose in Silindoeng coming from an entirely different quarter and with which

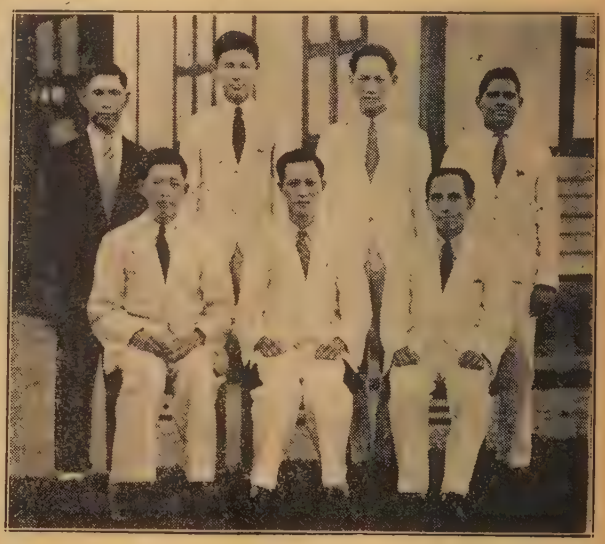
(*Continued on page* 13.)

This Class, Junior A, of the A.C.S. Penang, has every Member as a subscriber to the Malaysia Message for 1938.

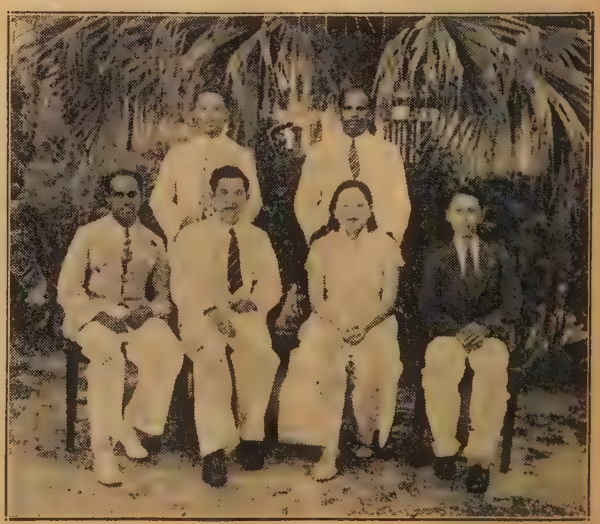
We see below:

(a) Staff of the
Anglo-Chinese School,
Nibong Tebal.

(b)
Northern District Epworth League,
Cabinet Officers (1937)



The Rev. Chew Hock Hin and family, Paya Lebar, Singapore.
Mr. Chew is now engaged in building a new Methodist Church for Paya Lebar.



SUMMARY OF MALAYA CONFERENCE & MALAYSIA CHINESE MISSION CONFERENCE STATISTICS, JANUARY 1938

	Malaya Annual Conference		Chinese Conference		Total	
	1937	1938	1937	1938	1937	1938
1. (a) Number of Church Buildings	77	79	23	25	100	104
(b) Number of Congregations (Quarterly Conferences)	104	104	28	28	132	132
2. **Number of FULL and PREPARATORY members**	**10,613**	**12,768**	**3,388**	**4,020**	**14,001**	**16,788**
3. Net increase for the year	2,203	2,155	1,008	632	3,211	2,787
4. Value of Churches and Pasonages	$548,470	$593,770	$280,600	$310,000	$882,820	$903,770
5. **Number of Sunday Schools**	**104**	**110**	**49**	**50**	**153**	**160**
6. Enrolment of						
(a) **Sunday Schools**	**6,665**	**8,187**	**3,673**	**4,195**	**10,338**	**12,382**
(b) **Epworth Leagues**	**3,330**	**3,480**	**477**	**390**	**3,807**	**3,870**
7. Total Conference Benevolences raised locally by churches	$3,782	$6,797	$1,471	$4,218	$7,056	$11,015
8. **Total raised locally by churches for all purposes**	**$76,855**	**$94,114**	**$27,396**	**$45,398**	**$103,951**	**$139,512**
9. Number of day schools	—	—	—	—	121	121
10. Number of teachers in day schools	—	—	—	—	720	728
11. Number of pupils in day schools	—	—	—	—	16,710	17,517
12. Value of school buildings	—	—	—	—	$1,525,050	$1,723,186

N.B.—Currency above is the Malaya Dollar which is approximately 2/6 English or sixty cents U.S.A.

Nommensen—

(*Continued from page* 11.)

the people had as yet not learned to contend.

The quarreling between the various Batak tribes living in Silindoeng quieted down in 1876 although this was not due to any special desire on their part to live in peace with each other. It was due rather to the arrival of an enemy who attacked them with such fury as to leave the people in great fear and anxiety. A plague of cholera passed over the land and carried away so many victims that even the women had to be called upon to help bury the dead. All sorts of medicine were used in the hope that the disease might be stayed. All the efforts of the witch doctors were of no avail. Even the Moslems in Angkola brought offerings to the gods of the pagans in the hope that the spirits might keep the frightful disease out of the land.

The distress that prevailed throughout Batakland was terrible; not only were whole families wiped out, but bands of robbers roved over the land stealing from the homes of the sick anything they could lay hands on while no one seemed to have strength enough to resist them. The Christians did all they could to relieve the suffering by giving medicine and visiting the homes of the sick and providing shelter and help for the many fatherless children. Due to the blessing of God on the medicine only a few of the Christians died. This visible result of following the Missionary's advice awakened great interest among the non-Christians, with the result that in a short time more than three hundred people came seeking instruction preparatory to receiving baptism.

Many of the inhabitants on the plateau came to realize that the God of the Christians was infinitely more powerful that all the gods of the pagans,—thus providing an opening for the preaching of the gospel in that neighbourhood. While the missionaries still had much opposition to contend with, yet through the help of God they were able to maintain courageously their position.

Contributions to China Relief through the National Christian Council of China, by Methodist Churches in Malaya January 1st to March 1st 1938.

	S.S. $
Kuala Lumpur Hokien Chinese Church	51.00
Malaya Annual Conference Collection ..	130.12
Nasitan (Sitiawan) Chinese Church ..	25.50
Fairfield School Singapore	32.00
Ayer Tawar (Sitiawan) Church ..	27.00
Methodist Cantonese Preaching Band Kuala Lumpur	10.77
Malacca Chinese Church	50.50
Totals	$326.89

R. L. ARCHER.

THE FELLOWSHIP OF CAESAR'S SAINTS

by

THE REV. THEODORE RUNYAN, *of Wesley Church, Ipoh.*

WHEN Paul, the prisoner in Rome, wrote his letter to his Christian friends in Philippi, he concluded it with an interesting greeting. "All the saints salute you," he wrote, "chiefly those that are of Caesar's household." The interesting and surprising thing about these words is not the salutation, but the fact that it came from saints in Caesar's household. Caesar's household was synonymous with vice and lust and moral darkness, and yet in the midst of such an environment, in surroundings that were alive with sin, a group of men and women held fast to goodness and purity.

It is not uncommon in any age to hear people blame environment for their imperfections. Many people vaguely imagine that if they could only move into a different neighbourhood and live in different surroundings, they would be better men and women. Some complain that they cannot develop character as they would if they were in a more favourable environment. Such people ought to remember "Caesar's saints" and be ashamed. No surroundings could have been more degrading than the conditions which prevailed in Caesar's household, and yet there were a few folk even there who were able to rise above their environment.

There are always some brave and noble souls who remain uncorrupted in spite of the world; some whose sense of moral loyalty and steadfastness is stronger that the temptations of the flesh; some who value moral purity more than pleasure. Daniel was such a person. In the unfavourable environment of the Babylonian court he remembered the religious training which he had received as a youth, and "he purposed in his heart that he would not defile himself." Too often in Sunday School children are taught that Daniel was a man who spent some time in a den of lions without being eaten. It is more important to remember him as a moral victor.

The city of Sardis was one of the most corrupt places in the ancient world, yet when John wrote the Book of Revelations he was able to say, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." So even in Sardis a few folk succeeded in remaining saints under most adverse conditions.

ACCORDING to the writer of the Book of Hebrews Moses was of the stuff saints are made of. Environment did not blind him to the demands of moral law. "Moses, when he was come to years, refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

Church art has, I am afraid, used saints rather badly. In paintings and statuary they have often been depicted as anaemic, bloodless creatures with piteous expressions on their faces. In 1930 I visited an old Spanish Church on the island of Guam, and the statues I saw of saints would lead one to believe that saintliness involved being queer and hungry. The walls were lined with images of emaciated, sunken-cheeked, hollow-eyed individuals with their hands folded on their breasts. These were supposed to be likenesses of God's saints. Such an impression is, I think, historically false.

The saints of Caesar's household were not otherworldly creatures. They were a real part of the world in which they moved. They performed certain duties in the royal household, and a great majority of their daily associates were *not* Christians. On the contrary, they worked among worldly, depraved, sensual people. But Paul did not advise them to leave Caesar's household and seek employment elsewhere. He taught them to show Christ's spirit and to exemplify Christian principles even in a corrupt royal court.

The true saint is not one who shuts himself up alone in a room so that he will not be corrupted by contact with the world. The true saint is one who in spite of the sinfulness and corruption of the world, keeps himself unspotted from the world. The true saint is one who instead of being changed and spoiled by his environment, will bring his knowledge and influence and character to bear in order to change and improve his environment.

This was Christ's plan for making saints—not withdrawal from the world but active participation in the affairs of the world. He prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldn't keep them from evil."

Now I wish to transport you from the environment of Caesar's household and from the fellowship of Caesar's saints to the presence of Jesus as he prepared to enter Jerusalem on that last journey to the Holy City. As he singled out two of his followers and sent them into the city to borrow an ass on which he could ride, he said words which ought to burn themselves into the memory of each and every one of us—these words, "The Lord hath need." It is a strange thought that the Lord should ever have need of anything. With all power at His command we would naturally expect God to supply His own needs, and yet, I wonder if there isn't more truth in these words than we are accustomed to realize—"The Lord hath need."

CHILDREN scarcely ever think of their parents as needing anything that can't be supplied. Parents, in the minds of their children, are the sources of supply, not of demand. I heard Dr. Roy Smith of Los Angeles tell a touching story of how the needs of his parents were brought to his attention under tragic circumstances. Dr. Smith's father was employed in a California lumber mill. One day, when Dr. Smith was a lad of about 13, news arrived from the mill that his father had been killed in an accident and that fellow-workmen were carrying the body home. The crushed and broken body arrived and was placed on a bed in the little house. Roy looked at the remains of the man who had been his father, who had given him a home, when suddenly his notice was attracted to his father's shoes. On examining them he discovered that they were old and worn, and that the soles had worn through exposing the foot to damp and cold. Then the realization dawned on him that this father who had always been generous, loving and kind, had needs that he knew not of. This father had denied himself and had never spoken of his own needs that the needs of his children might be supplied. It had never occurred to the lad that his father had need of anything. The needs of the parents are seldom realized by the children.

In our religious life we are prone to emphasize our need of God, and it is well that we should do so. Annie Hawks was not guilty of over-statement or exaggeration when she wrote that great hymn, "I need Thee every hour, Most Gracious Lord." Sometimes we are more conscious of this need of God than at other times. When we are in trouble, or bowed with grief and sorrow, or broken with illness and pain we turn to Him and realize how deep is our need of Divine help. When our plans for life miscarry, when we are disappointed and cast down by failure and defeat, when earthly hopes of happiness and success are shattered for reasons beyond our control, we turn to God and realize that only He can supply our deepest needs.

THERE are times, of course, when we feel that we can be independent of God, that we can get along very well without Him, that He can remain in the background as a sort of port in a storm, as it were, but in everyday life we can manage fairly well by ourselves. We are like a certain Chinese farmer, who, after years of toil became the wealthiest man in his district. Nevertheless he lived in constant fear of drought. This fear drove him to sink well after well on his property, till he finally exclaimed, "At last I am independent of heaven." So sure was he that he had these words carved over his gateway. Years later a passing missionary noticed the ruined gateway with its inscription, and the tumbledown house beyond. He was told the story how from the time the inscription appeared disaster had followed the man till the family was reduced to utmost poverty. We are not as independent of God as we sometimes think we are; and after a few bitter and disillusioning experiences in this life of shifting fortunes, we come to realize that His love and His promises are the only fixed and stable things to which we can cling with any degree of assurance and satisfaction. We need God.

But that is only half the story. The other half is this—God needs us. "The Lord hath need"—of us. Yes, in every age, and in this age as never before, the Lord has need of men and women who, like the saints in Caesar's household, can live in the world and remain unsoiled by it. The Lord has need of men and women who in this world of sin and countless temptations can win moral victories and rise above their environment in moral grandeur and purity of life. When we go along our sinful and selfish ways, breaking the heart of the Heavenly Father, we never stop to realize that we are denying God that of which He stands in need—ourselves. God needs men and women who value goodness and purity above anything this world has to offer, men and women on whom He can depend, men and women who will present unto Him themselves, their souls and bodies to be a reasonable, holy, and living sacrifice unto Him.

This is a need of God which His own power cannot supply. He cannot make men good against their will. The hearts of men are their own, and there in lies their freedom. God can send His son into the world, He can raise him from the dead, He can give the world a book of sacred scripture as a guide to faith and conduct. He can surround men with beauty and goodness, but if men still choose to live lives of sin, immorality and way-wardness, He cannot prevent them. What sorrow and disappointment the heart of God has to bear because of the cold indifference of men!

Yes, the Lord hath need. Saintless is not out-of-date. God still needs saintly men and women—not fanatics and hermits, not queer people slightly demented by an over-dose of religious emotionalism—but men and women in the world who live lives of well-rounded, healthy piety, men and women who can win moral victories and remain steadfast in the fear of God, men and women who would rather suffer the reproach of Christ than to enjoy the pleasures of sin for a season. "The Lord hath need"—a need which we can supply. Let us not withhold from Him that which it is in our power to bestow.

Take my will and make it thine; it shall be no longer mine.
Take my heart, it is Thine own; it shall be Thy royal throne.
Take my love; my Lord, I pour at Thy feet its treasure-store.
Take myself, and I will be ever, only, all for Thee.

EPWORTH LEAGUE INSTITUTE—WHY?

In this busy world there is never a static moment! Something new is happening every moment. If we neglect to read the morning paper we may miss some new and history-making event. We must not be caught napping. It may be fatal. One troublesome element is that we are all growing up, or growing older, whichever the case may be. "Growing pains" are the result. We must adjust ourselves to the new situations around us, or we are lost.

In the course of daily activities certain questions keep popping up: What shall I do with my life? How can I come to understand myself? What should my attitude be towards such problems as war, temperance, or popular amusements? Some people wait for an accumulation of experiences or some crisis to shape their thinking. Others merely reflect the opinions of their friends. But it has been found that the best way to crystallize one's opinions is to meet in such a group as an Epworth League Institute, where these problems can be studied and discussed under the guidance of capable leaders.

A glance at the programme of the 13th All-Malayan Institute will show how many of these questions are to be dealt with. Suggestions will arise from the courses in Christian Living; the Bible Study periods will serve the same end. There is something worth more than what you or I have to say about a question, and that is what the Bible has to say about it. Some of these groups will be led by ministers and others by laymen. You will therefore have an opportunity to choose the leader who can help you most with your particular problems.

In the real world as well as in Fairy-land, anything can happen. Undreamed-of opportunities for service may come to us. Malayan youth is limited by itself more than by its circumstances. There is a better world in the making, a world which will demand a higher standard of honesty, courage, and self-sacrifice of its citizens. We must be ready for its coming.

Many of us who have been getting acquainted with the new Methodist Hymnal have learned to love the hymn by Frank Mason North entitled "The Waking World."

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part:
Show us anew in Calvary
The wonderous power that makes men free.
Thy witness in the souls of men,
Thy spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour:
O mighty God, set us aflame
To show the glory of Thy Name. (p. 280)

There could be no more appropriate time for the Institute than the Easter week-end, which will doubtless reach its climax in the Easter morning service under the leadership of Dean E. S. Lau. You are being spared rather reluctantly by your pastors and officers from the Easter celebrations at home. The faculty members will be with you through considerable sacrifice. The Institute has been set for the most significant season in the Christian calendar, in order to make it possible for Malayan youth to see a Waking World through the eyes of a Risen Christ.

In a recent letter to the local League Chapters Dean Lau said that "Great Causes call for great and deepening Loyalty." Malayan youth is seeking for some great cause worth striving for, some purpose that is all-consuming, some loyalty that is supreme above all others. It seems that the Dean and Faculty have some such Cause to present. It is hoped that an unusually large number of Epworth Leaguers, both in business and in the schools, will share in this Institute which has been so carefully planned for them.

W. S. REINOEHL.

1938 ALL—MALA

An old aying that "All roads lead to Rome" is often paraphrased these days to announce some coming event of importance.

Such an event is to take place in Kuala Lumpur during the Easter vacation.

We shall then expect all our Methodist young people to turn their faces this way and, as many as can, plan to travel one of the roads that leads to the Federal Capital.

Here at M.G.S. where you will be entertained, we have plenty of room for all who come. The second floor of the Day School Building is to be turned over to your use day and night.

There are nine badminton courts on the playground as well as one tennis court and a grass net ball court that could be marked off for tennis.

There are two pianos that might be used as well as a Drill Hall and Jubilee Hall for Committees and group meetings. Altogether I think you will be as comfortable here as one can expect to be when attending a conference.

The program promises to be one of the best. It covers Bible Study, a Discussion of Life Problems, Hints on Social Service. Talks on Religious Drama and Methods for the various Departments. A wide awake Leaguer cannot afford not to be present and receive the help such a conference can give.

The Dean and other visiting missionaries will live at Holt Hall so they will be within call for personal counsel and advice.

INSTITUTE.

The matter of expense has been carefully considered. The price of a few picture shows will pay your way during the five days. How infinitely more worth your while!

So pack up your belongings and your serious and jolly ideas and bring them with you to Epworth League Institute and let's have one of the best times ever.

MABEL MARSH,
Principal,
Methodist Girls' School, K. L.

Charges.

Registration including admission to the public concert:

Working members	..	$1.25
Student members	..	$1.00
Food for the Five days	..	$5.50

Accommodation.

Men at the Methodist Boys' School.
Ladies at the Methodist Girls' School.

Transport.

Single fare double journey for student members.
A fare and a half for working members.

Registration forms and application blanks for Railway concession tickets will be forwarded to local Chapters in due time. In the meanwhile Secretaries of local Epworth Leagues are requested to notify the Business Manager of the approximate number of registration forms required.

Reception of Visiting Delegates.

The reception committee will meet visiting delegates at the Railway Station (if the time of arrival is notified beforehand) and take them to their respective camps.

KHOO CHENG HOE SHIELD RATES

The following conditions will be observed in adjudging the award of the Khoo Cheng Hoe Shield:—

1. Proportion of registered delegates at the Institute to the local Chapter membership.

2. Proportion of members attending classes and Morning Watch Services to the number of members registered.

3. Attendance of Business delegates at the regular Business Meetings.

4. Number of members qualifying for and obtaining Institute Certificates.

5. Points will also be awarded:—

(a) for every local chapter cabinet officer of 1938 registered. For this purpose the substantive holders of offices only—numbering seven in a normal Chapter—will be taken into account—Assistant Vice-Presidents and supernumerary officers are not counted.

(b) for every such officer attending the classes on "Epworth League Methods."

6. Chapters that have not paid their Central Office dues for 1938 are debarred from this contest.

7. Only Chapters that send in five or more delegates are eligible to compete.

FROM THE DEAN

Theme—"Christ for Malaya"

Throughout on-coming generations of youth
By a thorough regeneration of youth.

Dear Leaguers,

Those in the business world asked that this Institute be held during the Sacred Season since they would then be better able to leave their various stations to attend and enjoy the Fellowship of the Institute.

Those in the Schools would the more avail themselves of such a privilege—a rare fellowship held during the most hallowed period of the Church Calendar.

You readers in whose souls the Celestial Fire is smouldering. Come—Let the warm and radiant fire of youth fan it ablaze. You who are "on fire" for Christ, come—Let us share our experiences.

The Theme: Christ for Malaya.

The War and Peace issues have stirred and allied the sympathy and co-operation of youth in Europe and America, and the World Around. The national developments in China have electrified the imagination of the youth of the nations. No sacrifice has been too great. Great issues have always appealed to youth.

In Malaya, there are no great issues of life to which our youth are asked to subscribe and support. The resources of our Malayan youth have not yet been properly tapped. No wonder Dr. E. Stanley Jones aptly remarked to me the other day, when he was in Singapore, that our Malayan youth is shallow. Our loyalty is superficial. A further conversation brought to light that the basic and fundamental reason for this state of affairs is that the "anger" of youth has not been provoked, and the sympathy of youth has not been evoked. They lie dormant and latent awaiting issues great and consuming enough to rouse them into active and living forces.

Great causes call forth great and deepening loyalty. Is there, and can there be any more fundamental and challenging issue in Malaya than the Theme of our Institute to ally our sympathy, unite our resources of mind and spirit, and to co-operate in the common task in making Malaya not only a Crown Colony, but a Colony worthy of the Crown of Righteousness.

Hitler, facing 300,000 German youth, said "We want you as slim as tigers, fast as greyhounds, as hard as stones." It is a great moment to respond to the call of nation, but even greater it is, to answer the martial call of the "Kingdom of Righteousness". Hearken ye Soldiers of the Cross "CHRIST FOR MALAYA."

Sincerely Yours,
E. S. LAU.

EPWORTH LEAGUE INSTITUTES

by MR. E. A. DUTTON, Chairman, Publicity Committee

"What go ye out to see?". If this question were asked of the hundreds of young people who are even at this moment preparing to attend one of the largest and liveliest Epworth League Institutes held in recent times, the answers given individually might be widely different and perhaps a little conflicting. The opinion of each single Epworth Leaguer would depend upon his or her particular point of view, for a normal Institute Programme presents ever so many aspects on which one may hazard a deduction.

The forthcoming All-Malaya Institute—the 13th of its kind—at Kuala Lumpur will follow the usual lines. Based on the belief that the periodical muster of Malayan youth in an atmosphere of cordiality and congenial fellowship meets one of the fundamental needs of youth, the Institute Commission has spared no pains to make it as attractive and inviting as possible.

Youth is the period of great decisions for heroic service and sublime sacrifice and Institutes really become recruiting stations for Kingdom service. "I must be about my Father's business," declared the Master, and those who profess to follow Him and work for Him and in His name have the same implied responsibility for making themselves efficient servants of Christ. The studies covered in the Institute programme touch a wide range of themes related to practical Christianity and aim at turning out an informed and intelligent number of young people, who on their return to their home towns will become enriching assets to their respective Churches.

CAMARADERIE easily prevails at Institute camps and many lasting friendships are made. Distinctions of race, colour and class are forgotten and in one united mass the hundreds of young people jubilate and make themselves happy. Games and sports, excursions and outings, pageants and concerts are some of the provisions made for relaxation and recreation.

To be in and among the company of hundreds of young men and young women drawn from all over Malaysia but who are of the same or similar age, outlook, likes and dislikes, and aspirations—is a rare opportunity in itself. There is besides, the privilege to sit under the various instructors each specialized in his or her subject: to hear the special lecturers, whom one might not meet again; to see new places of interest and to learn from competent sources how best to conduct the business of the Epworth Leagues; to be able to tell of our own successes and hopes and to receive inspiration from those of others; to compare notes and to pool our experiences and resources.

It is not often that four hundred young people get together in such a wholesome environment. Their play instinct is recognised and encouraged at the camp and clean entertainments are provided. Here young men and women are trained for responsible leadership. When at last the Institute breaks up they all go home and look forward to another such occasion. Those who miss an Epworth League Institute are missing a great deal.

YOUTH IN ACTION

The 1937 District Institutes and the various meetings of the Epworth League Groups throughout Malaya have revealed to us the fact that the Methodist Youth of Malaya is a keen and active group ready for action.

It is rightly said that the Epworth League is Methodism's greatest adventure. The whole programme of the Church may be counted an adventure.

It is then the responsibility and privilege of the Church to direct the spirit of youth in the right path so that our youth, well grounded in Christian motive and purpose, shall go forth in their quest of the New World.

The Epworth League is the chief organization of the Methodist Church definitely planned to take care of the activities of the youth. For nearly the past four decades the Department of Epworth League has rendered valuable service to the Methodist Church. It has in a special way directly or indirectly given an increasing share of responsibility to the youth of the Church and this we think is the true badge of a living Church organization. It has to a large measure contributed towards the Social, Cultural and Spiritual advancement of the youth of this country and with full co-operation of our Church leaders we hope that the Epworth League of Malaya will go forward and discover new fields of usefulness in the building of a new world for Christ.

The Church of Christ in Malaya must needs make a statement of its Christian conviction and shall speak it so loudly that the youth shall hear it.

An extract of the statement made by the Christian Youth Council of North America is re-produced for the inspiration of the Malayan Methodist Youth.

"We find ourselves confronted with a task and a situation which lay upon us the utmost demand for thought and decision and action. Nineteen hundred years ago there lived upon the earth One who sounded the depths of the human soul and reached the heights of spiritual experience and life as none has ever done. He laid the foundation of our church. From him we take our name and in his cause we have enlisted. He prayed for the coming of his Father's Kingdom, where God's righteous will should be done on earth. We share in his hope, and pray that prayer with Him."

"After nineteen centuries, however, we find that will yet unrealized. The Kingdom of Love has not been established upon the earth. Calling ourselves Christians, we have not built upon the earth a Christian Society. We have taken the world of beauty which God has provided and filled it with ugliness and marred its splendour; with all the knowledge we have gained, we are still living in darkness, and our science has often been used to exploit man rather than to free him."

"We cannot escape the conclusion that our Christianity has failed in its task to realize the prayer of our Lord. The ways of the world have become the ways of Christians. We have taken our pattern all too often from the prevailing life around us, forgetting that it is neither right nor Christian. Thus we have forsaken our faith and denied our Lord. We do not seek to place the blame entirely on the shoulders of an older generation. In so far as we have conformed to the practices of the world about us, we have shared their guilt."

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The Kingdom of Love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. *We are determined, so far as possible, to live henceforth as if the Kingdom were now here.*"

Jesus said, "I am come that they might have life, and that they might have it more abundantly."

In the days of knighthood the greatest quest that challenged the interest of the knights was the quest of the Holy Grail which was believed to be the Cup from which our Lord drank at the last supper.

From time immemorial great quests have been undertaken for God and humanity.

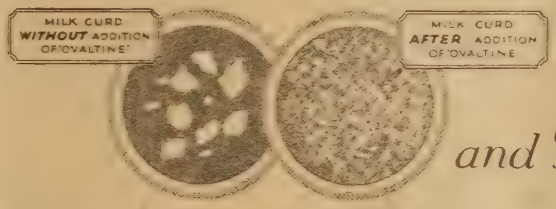
The greatness of the quest of Methodist youth will depend on the extent of their allegiance to Jesus Christ

I sincerely hope that the Thirteenth All-Malaya Institute will set a pace for a higher standard of the Christian quest.

G. S. ARUMUGAM.

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

'OVALTINE' has special properties which, when added to milk, make the milk completely digestible and ensure that its nutritive properties are readily assimilated. Moreover, 'Ovaltine' makes milk far more nourishing by increasing its content of vitamins, calcium, phosphorus, iron and other valuable health-giving and energy-producing elements.

'Ovaltine' is so delicious that its addition to milk transforms the milk into a delightful beverage which is readily acceptable to children or adults —even to those who dislike and cannot tolerate milk.

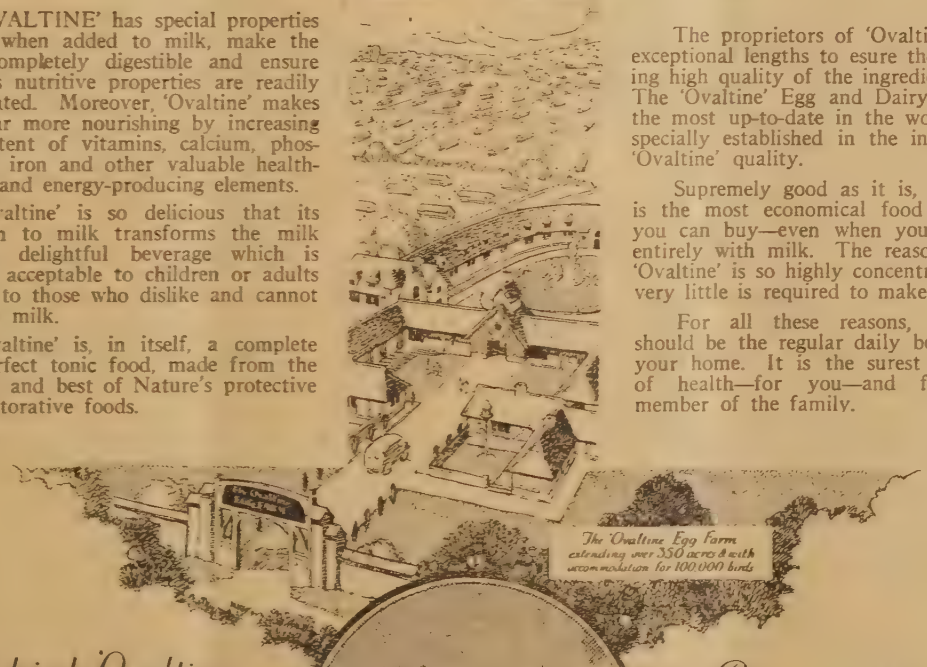
'Ovaltine' is, in itself, a complete and perfect tonic food, made from the choicest and best of Nature's protective and restorative foods.

and Remember—

The proprietors of 'Ovaltine' go to exceptional lengths to esure the unvarying high quality of the ingredients used. The 'Ovaltine' Egg and Dairy Farms—the most up-to-date in the world—were specially established in the interests of 'Ovaltine' quality.

Supremely good as it is, 'Ovaltine' is the most economical food beverage you can buy—even when you make it entirely with milk. The reason is that 'Ovaltine' is so highly concentrated that very little is required to make a cupful.

For all these reasons, 'Ovaltine' should be the regular daily beverage in your home. It is the surest safeguard of health—for you—and for every member of the family.


The 'Ovaltine' Egg Farm
extending over 350 acres & with
accommodation for 100,000 birds
The 'OVALTINE' DAIRY FARM—with its renowned Herd of Pedigree Jersey Cows

To drink 'Ovaltine' always — is a Health Protection

Remember—'Ovaltine' is now served in Cafés Restaurants & Milk Bars

WORLD HAPPENINGS

Japan's Record in China

After eight months of the Sino-Japanese war, there is still no sign of peace or of the weakening of the Chinese resistance. These eight months have brought a terrible toll of destruction of life, of property and culture, for which history must eventually hold Japan responsible. It is estimated that the Chinese casualities have amounted to 750,000 killed and wounded, that China's total war refugees amount to 60,000,000, and that the Japanese now occupy 818,000 square miles of Chinese territory, or approximately one-fifth of the entire area of China. Up to the present, Japan has destroyed 40 Chinese universities and colleges, the material loss of which is estimated at $11,000,000 Shanghai currency. The Japanese damage to churches, hospitals and Red Cross organs has not been estimated but amounts to an appalling figure.

The damage caused to foreigners residing in China has also been immense. Instances of Jananese wantonness have included the forced entry of the Soviet Consulate in Tientsin, aerial attack on the British Ambassador and Military Attache, the sinking of the U.S. Panay, the attack on the H.M.S. Ladybird and H.M.S. Bee, the bombing of the British merchant ships Tuckwo and Tatung, the assault on the American Embassy official Allison, and the assault on the Catholic Bishop of Hangchow. The losses sustained by the foreign merchants in China, although not comparable to the Chinese losses, have amounted to tens of millions of pounds Sterling.

According to the special correspondent of the Daily Telegraph, London, and confirmed by other neutral sources, the Japanese troops in Nanking have committed mass murder of 20,000 civilians, raped thousands of women, including 11-year-old girls and bayonetted small children. Besides the general looting of Chinese and foreign property in Nanking, it is reported that atrocities in Nanking and Hangchow are still continuing and are not being checked by the Japanese High Command. The failure of the Japanese Command to repress the actions of their troops confirms the belief that there is a serious lack of discipline in the Japanese forces.

The Japanese Foreign Office admits that China has sufficient funds and resources to continue a large-scale war for at least another year. It is also admitted that China is securing large supplies of arms and ammunition through Hong Kong and French Indo-China as well as from Soviet Russia. In spite of the Japanese successes in North China, it seems likely that due to effective Chinese guerilla warfare the Japanese position will become increasingly difficult in China and that, as many of the Chinese generals predict, final victory will be China's. With China's immense man-power, she is in the process of training an army of 10,000,000 men, troops sufficient to carry on large-scale warfare for perhaps another ten years.

With the increasing growth of the international movement to boycott Japanese goods and to cut off Japan's credits, and with the increasing bitterness of world-opinion against Japan, we believe that not only the scales of justice but also the scale of warfare will increasingly turn in China's favour.

Mr. Hsu Shi-ying, Chinese Ambassador to Japan, in a statement issued at Hong Kong, recently said, "Final victory will be China's and that may come sooner than expected. Japan is in the grip of wild tides which will eventually overwhelm her. When the Japanese people fully realise that early conclusion of the war is impossible then a conflict of internal forces will follow, resulting in a general collapse in the country." With Japan's failure to make any significant advances during the month of February and with a very poor prospect of obtaining any large-scale foreign credit, it appears that the tide of battle in China is increasingly turning against Japan.

World Peace Conference Urges Japanese Boycott

The World Peace Conference which met in London during February has recommended a world-wide Japanese boycott and the severance of commercial relations with Japan. The British delegation was headed by Lord Cecil and included Sir Arthur Salter, Sir Norman Angell, Mr. Noel Baker, Miss Megan Lloyd George, Mr. Arthur Henderson, Viscount Hastings, Viscountess Gladstone and other well-known people. In a message cabled to the Conference, Gen. Chiang Kai-shek declaring that Japan is destroying law and order in civilisation and is leading the world back to barbarism, affirmed China's stand: "The Chinese will continue to defend themselves to the last man and the last inch of territory and the summoning of this conference to devise means of curbing the madness and cruelty of Japanese militarists has given the Chinese new strength to combat their onslaught and new hopes for a final vindication of Chinese rights."

The International Peace Campaign urges everyone to give China all possible support in resisting aggression and to assist in the relief of the civil population by supplying food and medicine; it also urges the extension of the boycott of Japanese goods.

When the Friends of China marched through the streets of London, placards such as the following were carried in the procession: "Peace. Peace. Boycott Japan and save China." "Don't let your

money buy bombs." "For every three pair of Japanese stockings sold, a bomb falls in China." "To buy Japanese toys for English children means bombs for Chinese children."

Sir Walter Citrine, secretary of the Trades Union Congress, heading a deputation to the Prime Minister from the National Council of Labour, urged that the Government take the lead in ending the Sino-Japanese conflict, by prohibiting loans and credit to Japan, by an embargo on imports from Japan and the prohibition of export of war materials to Japan. The South African Federation of Labour Union took similar action in Capetown, with a view to preventing the sale of Japanese goods.

When Dr. Wellington Koo heard of the action of London dockers in refusing to load pig-iron on the Japanese ship Haruna Maru, he said that action would save several hundred people from being killed with the bombs that would have been made from the iron and steel cargo. The London stevedores, who have joined Southampton and Middlesborough in a boycott have been urged not to handle Japanese goods. This action of British Labour is greatly concerning British industrial circles, who are more concerned about dividends than they are about world peace and security.

How far the powers are prepared to help China, depends, according to the French press, on America. Britain and France are definitely resolved not to go further than Mr. Roosevelt. If the Western powers officially promised help to China, they would find themselves not only ranged against Japan but might also come into conflict with Germany and Italy. If America enters the scene with the definite promise of help to China, it may be the decisive support which will tilt the scales in favour of the Democratic Powers. May God grant that the real democratic forces in every country will so unite as to uphold collective security, and an international system of justice, law and order in the face of Japan's appaling aggression in China.

One of the staunchest defenders of the League of Nations has been Mr. Anthony Eden, Britain's Foreign secretary, who recently declared in Geneva that Britain's faith in the aims and ideals of the League remains unshaken. The British Government, he said, considered that the League in spite of its limitations, was the best instrument yet devised for giving effect to principles of international co-operation. M. Litvinoff (Russia) said that the Soviet Union continued to think that, given the loyalty and good-will of the great number of States remaining in the League, the latter might serve as a great obstacle to the further unleashing of the forces of aggression.

Dr. Wellington Koo (China) has rightly condemned the lack of courage of the League in standing by its principles. "The League has become a passive spectator, serving as a platform of empty platitudes. It is a centre of wordy excuses for inaction. The Sino-Japanese undeclared war has been raging six months. Fifty nations have confirmed that Japanese aggression solely was responsible. Yet the aggression has been allowed to continue with the horrors of modern warfare, interspersed with the ruthlessness and barbarity of the invaders." It was not too late, however, thought Dr. Koo, to rescue the League through a pledge of renewed faith by its members. Dr. Koo, although accepting the resolution passed by the League Council deploring Japanese aggression clearly voiced his disappointment that nothing more concrete and energetic was undertaken. "Though the Japanese invaders have swelled to nearly a million, the spirit of the Chinese people is undaunted and their heroic defence is going on in six battle fronts."

Headlines in the World's News

The biggest bit of news for Holland and the Netherlands Indies and an occasion for more rejoicing than any other event for the last twenty-eight years was the announcement of the birth of a Princess Royal, to Princess Juliana and Prince Bernard, January 31, at Soestdyk Palace, near Amsterdam. This blue-eyed and blonde-haired baby, named Beatrix Wilhelmina Armgaard, carries the name of the House of Orange to a new generation. She is in direct descent from the British Royal line, her grandmother, Queen Wilhelmina, being descended from George II.

On behalf of the readers of the Malaysia Message we extend our congratulations to our Dutch friends and wish to Her Royal Highness Princess Beatrix long life and happiness.

Australia celebrated her 150th Anniversary at Sidney late in January when distinguished visitors from all parts of the Empire, and naval representations from many other nations gathered for a week of festivities and the exchange of good-will messages.

In Rumania the Goga Fascist Cabinet, particularly noted for its anti-Semitic policy, has been dismissed and has been replaced by a royal dictatorship, in which King Carol makes himself the dictator. Fortunately the new Government promises friendship to all who support collective security within the League of Nations. M. Tatarescu, a Liberal, becomes the new Prime Minister.

Germany had some anxious days when Field-Marshal von Blomberg was dropped as War Minister and sweeping changes were made in the German Army, whereby power was concentrated in a new Cabinet Council. Viewed as the greatest change since Bismarck, the new reforms give Hitler direct, untrammelled control over the armed forces of Ger-

(Continued on page 23.)

OUR BOYS & GIRLS

THE STORY OF JEANNE THE MAID

They were three little friends—Jeanne and Hauviette and Mengette. Not school-friends, for there was no school in the village of Domremy where they lived, and none of them could read or write. All the same they had plenty to learn and to do.

Jeanne especially was a cleverer little maid than you would be likely to meet in a day's journey. There was nothing that she did not understand about housework. Her mother taught her to spin and to sew as finely and beautifully as any needle-woman in France; and while the little girl sat at work by her side her mother taught her other more important lessons—of the love of God and the goodness of the Lord Jesus, of faith and prayer and courage—lessons that Jeanne never forgot.

There was very little about animals that Jeanne did not know either; for she and Hauviette and Mengette took it in turns with the other village children to herd the sheep and goats and cows and little pigs. Every one used to say that the beasts were sure to come to no harm when they were with Jeanne, she took such good care of them. Yet none of the others were jealous, for everybody in the village loved Jeanne, and she loved every one.

When other children were ill Jeanne would go and help nurse them. Sometimes she gave up her own bed to poor people and gladly lay all night by the hearth. Animals loved her too, and wild birds would come and eat out of her lap as she sat quietly watching her sheep in the pasture.

But often there was no time to sit quietly. In those days—five hundred years ago—the beautiful land of France was being devastated by war, even more cruelly than it has been in our own days. The King of England had laid claim to the French crown, and though his claim was quite unfair there were Frenchmen who took his side, so that civil war, as well as foreign war, was raging in the land.

When enemy bands were in the neighbourhood of Domremy the church bells would ring out a peal of alarm, and even the youngest child must help to drive the cattle as quickly as possible into the fortified grounds of a neighbouring castle. There were other villages that had no castle to flee to, and from these came terrible tales, which made Hauviette's and Mengette's hearts thrill with fear, and Jeanne's with pity and longing to help.

As they grew older, Hauviette and Mengette were certain that Jeanne saw and heard something that they could not see nor hear, though she never spoke to them of her visions, or of the voices that rang continually in her ears: "Daughter of God, leave thy village—go to the help of the Dauphin and give to him his kingdom of France."

Jeanne was only thirteen when first she heard those voices, sixteen when she obeyed them.

"Good-bye, Mengette, God bless you!" she said, as she passed her friend's cottage for the last time.

To Hauviette, whom she loved best of all, she dared not even say good-bye, because, as she said afterward, she thought she would never have been able to tear herself away for weeping.

They never saw her again; but month by month they followed her story, as you and I can follow it in the history books, and in fancy they pictured the familiar girlish figure they had last seen in her red peasant's frock—Jeanne always loved bright colours—clad in shining armour, leading the armies of France from victory to victory.

Through all the horrors of war Jeanne kept the tender, loving heart of her childhood.

In those days, when knights wore heavy coats of mail, when cannon had only lately been invented, and there were no such things as bombs or poison-gas, great battles were often fought with very little loss of life on either side. Jeanne never herself shed human blood, and would weep for the death of enemies who had insulted her most cruelly.

Once she saw a French soldier strike an English prisoner on the head so that he fell to the ground. Jeanne sprang from her horse, and sat with the wounded prisoner's head on her lap, comforting him and praying for him.

Always before battle she would summon the foe to surrender, not to her, but to God Who had raised her up to save France. All she asked of the English was that they should go back freely and peaceably to their own country. Oh, if they had only listened to her, how thankful we, their far-off great-great-great-grandchildren, would be to-day!

But.....you know the end of this story.

When at last Jeanne fell into the hands of her enemies they determined in their anger and desire for revenge to burn her as a witch. They even sent down to Domremy to try to find evidence against her, and examined her old playfellows. But Hauviette and Mengette were loyal to their childish friendship, and could speak of nothing but Jeanne's goodness.

All their brave, loving testimony was in vain, for her judges had determined beforehand that nothing should save her. The one ray of comfort for us English, as we recall those shameful scenes, is the memory of how, when at the stake Jeanne begged for the sign of the Cross to remind her of the Lord Whose name she had inscribed on her banner, it was a common English soldier who tied two pieces of wood together in the form of a cross and placed it in her hands.

She held it tightly to the end; and the last word that broke from her lips, as the flames rose round her, was the name of Jesus.

The wretches who judged and condemned her were not Englishmen, but traitor Frenchmen; but they were in the hands of the English, who were egging them on all the time. Nothing can lift that load of guilt from our nation's shoulders.

How sorry we are now! But I am certain that Jeanne has forgiven us long since. She hated no one, not her bitterest enemies. She wept for English suffering as well as French; and it was her dream that some day, when the English had seen and acknowledged their wrongdoing, they and the French might join together as friends and allies in some deed of glorious chivalry.

Will you not love France always for the sake of Jeanne the Maid?

By Lilian Dalton,

From "League of Nations Stories."

World Happenings

(*Continued from page* 21.)

many such as no head of the Reich has ever previously enjoyed. These changes represent an enormous gain in the power of the Nazi Party, over its rival the Reichswehr. Le Temps, the Paris newspaper, asserted that the reason for this purge was that the retiring generals favoured a restoration of the Hohenzollern monarchy. For a time all the German frontiers were closed. The next step was the recall of all Germany's European ambassadors to Berlin.

The next startling news from Central Europe was the announcement of a reshuffle in the Austrian Cabinet, after Dr. Schuschnigg, the Austrian Chancellor had conferred with Hitler. Herr Seyssinquart, Hitler's nominee, becomes a member of the new Cabinet, who has also been described as "Chancellor by the Grace of Hitler." There seems to be no doubt that Nazi influence in Austria is growing. The Western Powers are anxiously waiting to see whether these new developments mean the virtual German annexation of Austria, the state whose independence they are all pledged to maintain.

A few copies of this book are on the way. We advise you to place your order immediately.

OUR HYMNODY

A Manual of the Methodist Hymnal
By ROBERT GUY McCUTCHAN
With an Index of Scriptural Texts by Fitzgerald Sale Parker

"A mine of useful information heretofore unavailable except in the larger libraries."—The Christian Century.

"A book which must become one of the working tools of every minister, choir director and intelligent leader of worship."—Dr. Oscar Thomas Olson, Chairman, Committee on Worship, The Federal Council of the Churches of Christ in America.

"An invaluable help for all church musicians and pastors who would act intelligently in their attempt to make the ministration of sacred music of the best effect."—Professor Karl P. Harrington.

619 pages. Cloth. Price $6.00

METHODIST BOOK ROOM

10 MOUNT SOPHIA : SINGAPORE

FOR FUNERALS AND MARBLE MEMORIALS

Consult

Singapore Casket Co.

"Undertakers"

Nos. 1 & 3, Penhas Road, off Lavender Street.

Under Experienced Management

Telephone No. 6075

After Office Hours Telephone No. 6072

Day and Night Service

A MEDITATION ON WORSHIP

H. B. A.

Discovery:

I remember once I walked all night along the edge of the lake,
Talking to the stars—
Was the strange Nearness that walked with me that night God?
And when I talked to the stars
Was it God I lifted my mouth to breathing words?
I talked to the stars because I was happy:
My life in that hour seemed to reach itself out
In a great vista before me, holy triumphant;
I seemed in that hour to give myself over to life, grasping on all the might of the world—
Or was it God I gave myself to, and God was that giving?
And His that triumph and that holiness, and His that might of the world, that might of joy?

—Helen Hoyt.

The Mood of Worship:

Consider, for example, a form of prayer used by many on the first awakening when the night has washed the spirit clean and even cells of brain and body are heightened. First a mere strong impulse to be briefly free of the body. Then a stronger impulse to transcend the mind. Then a desire to inhabit one's own spirit and to rise with it to one's own highest conception of God. A definite lift of being, toward God. Then the return, through spirit, through mind, to body—and the day begun thus permeated, stamped with the highest form of beauty that one knows. Through the day or before sleeping, whenever there is a moment when solitude can be entered or achieved, this same touch with the highest form of beauty that one knows. Here is a meeting place with God, not made with hands.

—Zona Gale.

The Stairway:

I climbed to heaven by a stair
Of locust tree and wind-cleaned air.
A rainbow-circled gate was wide,
Inviting me to step inside;
And there, within a dappled wood,
Felicity and Beauty stood.
I knew at once that they were kin
Of my own soul who drew me in
To share with them the ecstasy
Of law-created harmony.
Unrest, frustration, fled away;
I was at home.....at home, , , , to stay.
Oh, wonder-hour when tree and sky
Heard a lost starveling's lonely cry
And made of leaf and flower and sod
A stairway to the heart of God.

—Mary Stevens.

The essence of Prayer:

Prayer is no mere feeling of exaltation, no mere hallowed mood, no mere prostration before a supreme good. It is rather a real intercourse of God with man, a living fellowship of the finite spirit with the Infinite. And just because the modern has no correct conception of the immediacy and tenderness of the relation effected by prayer in which the simple devout soul stands to God, he is constantly confusing with genuine prayer these more general religious phenomena—adoration and devotion—which have their analogies even outside the religious sphere.

Religious persons and students of religion agree in testifying that prayer is the centre of religion, the soul of all piety. The definition of the essence of prayer explains this testimony; prayer is a living communion of man with God. Prayer brings him into direct touch with God, into a personal relation with Him. Without prayer faith remains a theoretical conviction; worship is only an external and formal act; moral action is without spiritual depth; man remains at a distance from God. Johann Arndt says: "In prayer the highest and the lowest come together, the lowliest heart and the most exalted God."

—Friedrich Heiler.

A Song of Assurance:

Send forth thy light and thy faithfulness; may they guide me,
May they bring me to thy holy hill, and to thy dwelling-place.
May I go to the altar of God, to God my highest joy;
And may I praise thee with the lute, O God my God.
Why art thou brought low, O my spirit;
And why dost thou murmur within me?
Wait thou for God; for I shall again praise him,
The salvation of my countenance and my God.

Psalm 43:3—5. From "The Bible, An American Translation."

A Prayer:

Almighty God, who art beyond the reach of our highest thought, and yet within the heart of the lowliest; we pray thee to come to us in all the beauty of light, in all the tenderness of love, in all the liberty of truth, and make thyself known to us. Mercifully help us in the struggle to be pure and good; encourage us in every effort to be true, loyal and loving; to do justly, to love mercy and to walk humbly with Thee. Sanctify all our desires and purposes, and upon each of us let Thy blessing rest. Amen.

—*Presbyterian Church of South Africa Service Book.*

TALKS TO BOYS

HEAVENLY ARITHMETIC

All of us know what is meant by the word "arithmetic", don't we? It is adding and subtracting and doing other things with figures. I want us this month to "do things" with figures—or at least with one figure—but it won't be the kind of arithmetic you learn at school. It is what someone has called "heavenly arithmetic".

First of all, let us put down one figure. Will you draw a straight, upright line, like this - | . What does that stand for? Yes, of course, it's number one; but it might also be the letter "I", mightn't it? Next we want a minus sign, like this - —. That means "take away", and if we put it in front of our figure, it would mean "take away one", as we all know. But instead of putting it in front, let's put it right on top of that figure, and then we get a sign like this - + . And what is that? Why, a plus sign, of course, and it means "add". So by starting off with the number one and by crossing it out with a "take away" sign, we make the "add" sign!

And now, if we turn to another school subject—grammar—we find that the pronouns "I" and "we" are called the "first person". And perhaps you have heard people talking of "looking after number one" when they mean looking after themselves. So you can understand why I say that our figure one (or letter "I") stands for selfishness.

But when we cross out the selfishness, we get a plus sign! The reason for this is that we always gain more than we lose when we cross selfishness out of our lives. If we give up things because we want to be unselfish, we always receive great rewards in happiness and appreciation from others.

But this sign + is something more than the sign of addition; it is a cross, which to Christians is the sign of Jesus Christ, and the sign of sacrifice. This reminds us that when we try to cross out the selfish things in our lives, it costs us something. We all like doing the things that please ourselves, even if they don't please other people (or even make other people unhappy), so we find it difficult to be unselfish and do things that will please other people before we think of ourselves.

The + sign reminds us as well, that if we manage to do this crossing out, in spite of its being hard, we shall really be following Jesus in the "Way of the Cross"—and that is what all young Christians want to do, isn't it? Jesus asks us all to follow Him in the "Way to Cross" because, though He knows it is hard for us to make crosses out of our selfishness, He also knows that a cross is a plus sign and will add many fine things to our lives.

The story of Peter and Bingo will help you to remember this sum in "heavenly arithmetic". Peter was an English boy, aged nine, and Bingo was his little dog. Peter loved Bingo very much, and they used to have fine games together in a field near Peter's home. One day, a missionary, who was to speak at Peter's church, came to stay at his home. On Sunday morning, he told the Sunday School about his work in Africa among the boys, and how badly he needed money for hospitals and schools and churches to help the Africans, who were very poor. He asked all the girls and boys to give what they could to help the work of Jesus Christ in Africa. Peter went home, wondering what he could give. The trouble was that he didn't have anything of his own—except Bingo! And he couldn't part with his friend Bingo! Still, he thought and thought about the needs of his little cousins in Africa, and finally decided he must give Bingo. But a little dog with bright eyes and a curly tail that always wagged wouldn't be any good in Africa, so he must sell him. He took Bingo down the street to Mr. Roberts, a friend of his father, and explained what he wanted to do. Mr. Roberts said he would buy Bingo, and he gave Peter £2. Peter said goodbye to Bingo and went quickly home, trying not to think how he would miss those jolly games in the field. Back at the house, he handed the £2 to the missionary, and explained that he couldn't give Bingo to Jesus, so he had sold him.

That evening at the church, the missionary told the story of what Peter had done. The people were all very touched, and, inspired by Peter's example, they gave generously when the missionary asked their help.

A little later, while Peter was lying in bed, thinking of Bingo, there was a scratching at the door. Peter thought he must have dreamed it, but it went on, and presently there was a little whimper that could only mean one thing—Bingo was there! In a flash, Peter was out of bed and across to the door and Bingo was in his arms.

The next day, Peter asked the missionary why Bingo had been sent back to him. The missionary said it was because God wanted to reward him for his unselfishness. Said Peter, "Does God always do that?" "Yes," replied the missionary, "not always in the same way, but God *always* gives us great rewards when we cross out our selfishness."

HAROLD ROBBINS.

OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

THIS IS OUR LIST. CAN YOU FIND YOUR SCHOOL?

	1938 Subscribers Malaysia Message	Enrolment
Penang A.C.S.	302	1,230
Singapore A.C.S. & Middle School	207	1,214
Kuala Lumpur M.B.S. ..	151	809
Singapore A.C. Continuation School	122	581
Ipoh A.C.S.	108	691
Medan, M.B.S.	96	306
Singapore, Geylang Girls School	92	250
Palembang, Mission School ..	88	387
Malacca, A.C.S.	66	333
Singapore, M.G.S.	60	855
Johore Bahru, A.C.S. ..	44	193
Seremban, A.C.S.	35	295
Penang, A.C. Continuation School	30	224
Taiping, Lady Treacher G. School	27	306
Taiping, A.C.S.	22	59
Kuala Lumpur, Afternoon School	18	251
Kuala Lumpur, M.G.S. ..	15	605
Tandjoeng Balei, M.B.S. ..	15	50
Sungei Siput, A.C.S. ..	14	78
Tangkah, A.C.S.	15	70
Ipoh, A.C.G.S.	14	367
Bedong, A.C.S.	12	59
Nibong Tebal, A.C.S. ..	10	174
Sitiawan, A.C.S.	6	155
Medan, M.G.S.	14	126
Penang, A.C.G.S.	9	582
	1,592	

This month we continue the articles by school pupils selected from the 1937 school magazines. We hope to continue this series for the next month. You will notice three articles describing different marriage customs, one of a Hindu marriage, one a Chinese marriage and one a Sikh marriage. It will be very interesting to you to compare the different customs and religious practices of the religions in the matter of marriage. We would like to have someone write on a Malay marriage, a Javanese marriage, a marriage in Japan, a Jewish marriage, or about any interesting marriage custom connected with any racial group. Perhaps from these articles some of you will be inspired to write about funeral customs or about the customs of betrothal in various racial groups. We are very eager to encourage this study of religious and racial customs and ceremonies and are very happy to have representatives from these racial groups write on these interesting subjects. The boy who has written on the MacRitchie Reservoir, Singapore, should inspire others to pick out interesting bits of scenery in their locality and to help give us an appreciation of the wonderful nature-land which Malaysia provides for our enjoyment.

Some boy may have a hobby of studying birds or flowers, or of the different trees; some boy may have a hobby of studying the sea and the different kinds of fish. These are all good subjects for articles for this page.

All whose contributions appear on this page are entitled to the usual reward, i.e. a year's free subscription to the Malaysia Message or a 50 cent book from the Methodist Book Room.

THE TIFFIN SHED

1. Each day from eight o'clock to five
   The tiffin Shed is all alive,
   With men who sell and lads who eat,
   And boys who come their friends to meet.
2. Here stands the sugar candy man,
   And here the mee-man with his fan.
   The roja-seller has a way,
   He holds the boys beneath his sway.
3. The smells of meat and cakes do pass
   Unto the boys of Special Class,
   Serving as an animation,
   And a sort of inspiration.

by WONG POH LAM,
Senior A.
A.C.S. Ipoh.

A HINDU MARRRIAGE.

During the holidays I had a chance of watching a Hindu marriage. A Hindu marriage is a religious ceremony and is very interesting to watch although many parts of the ceremony are difficult to understand.

Before a marriage can be performed a Brahmin is consulted who gives the exact time, day and month when the ceremony can take place. Invitations are then issued not to the close relatives but almost to every friend and acquaintance. A Hindu marriage is therefore a crowded business.

The marriage I attended started at 3.30 a.m. In spite of the early hour there was a big crowd. At one end of the big hall was a low decorated platform facing the east. In front of the platform on the floor was seated the priest. On both sides were two tall brass lamps. In front of the priest was a small fire made of twigs of trees sacred to the Hindus. Besides all these there were stacks of bananas, cocoanuts, flowers, betel leaves, arecanuts and vessels of oil, water and milk. Then there were

two earthen pots containing water, coloured with tumeric. First the bridegroom dressed in everyday clothes was brought. He was seated on the floor before the sacred fire and with the help of the Brahmin went through the ceremony of purification. This consisted of prayers and offering to the Creator and to "Ganesh" the the god of prosperity. He was anointed by three women who also circled about his head such things as an oil lamp, a tray of rice to cast off evil spirits. Then the bridegroom was sent away to be shaved and bathed. Meanwhile the bride took her place before the fire and went through the same ceremony of purification. She also, with the help of three women, planted a branch of a tree in a tub placed in front of the platform. The tree was probably the sign of fruitfulness. Then she also was sent away to be bathed. The bridegroom came back again to receive his marriage dress after it had been blessed by his relatives and friends. The bridegroom, dressed in his marriage robes, went to the temple. The bride also received her dress in the same manner. After this the bride and the bridegroom came separately, dressed in their expensive marriage robes, and took their seats on the platform. Then the father of the bride performed the ceremony of giving away the bride. Then the priest took a cord of sixteen threads of cotton. To this was tied a piece of jewel made of gold. The priest blessed it and gave it to the bridegroom who tied it very loosely round the bride's neck. This was the act of marriage. The friends and relatives threw rice on the couple. Then the elders came up to the platform one by one and blessed the couple. After this the bridegroom and bride, led by the best man, who is always the brother of the bride, circled the sacred fire three times and repeated promises to keep faithful to each other. Then they retired. These are just the main acts in a Hindu marriage. There are many others which are difficult to explain. All the ceremonies were performed with the continual playing of Indian music and the chanting of hymns by the priest. By the time the married couple retired, it was already broad daylight and the company were entertained to breakfast.

by Subramanian A.

Std. VIC

A.C.S. Penang.

THE "CHIN CHOAY" FORM OF MARRIAGE

One rainy day as I had nothing to do I sat on the stairs with my mother and sisters. We talked about things in general and as I had a wedding-card in my hand inviting me to a Chin Choay wedding I asked my mother what "Chin Choay" meant and this is what she told me.

The "Chin Choay" form of marriage is very common and still exists in China. The people of Penang have adopted this form of marriage, especially the Hokkien people. These Straits-born Chinese "babas," as they are called, are very fond and very proud of this marriage. The parents of the bride regard such a marriage as more honourable to the family, because the groom comes to live with them, and this makes an addition in their family instead of a subtraction. Another is that they do not wish their beloved daughter to be out of their sight and to be badly treated by her mother-in-law or sisters-in-law.

The rich people, especially those who have no sons but have an only daughter, are very fond of "Chin Choay." They seek a man who is not rich but intelligent to carry on their name. These rich parents naturally do not want their only daughter to be a slave to her groom's family. Generally among the Chinese mothers-in-law and sisters-in-law are considered to be very cruel. They expect the bride to work for them and to serve them. It is customary for a daughter-in-law to serve her mother-in-law and father-in-law during dinner-time.

She should stand near their chairs and serve them with tea after dinner. Thus most people object to their daughters being treated in this way and to avoid it they "Chin Choay" their daughters. On the other hand, the groom feels very proud because he has the privilege of entering the house of his bride. Such men who are "Chin Choay" consider themselves clever and virtuous.

There is not much difference in the ceremonies of the ordinary marriage and the "Chin Choay" form except that in the marriage proper, when the bride is married she goes to the house of the groom, where there are many people who wish to see the bride's chamber, but in the "Chin Choay" marriage the chamber is in the bride's house, where the groom resides.

In olden times, the groom was looked upon as a part and parcel of the bride's family. He worshipped her ancestors; but now the groom is a member of the bride's family only in name.

The groom vanished from the bride's house on the wedding day and went to his own house. His food was sent to him by the bride's family, and in return he placed a red packet as a sign of thanks. At night the bride's youngest brother or, if there was none, her nephew, would invite the groom to come back. To-day a car is used for the purpose, but long ago sedan-chairs were used. It was customary for the groom to show that he was not anxious to come, and he would give the boy a red-packet.

He would refuse the first invitation. Finally he would come after three or four calls, with his friends. Then the groom was introduced to the bride's family and served his elders with tea. The bride would then come out and serve the groom's friends with tea and they would remain and tease her till midnight. Then the couple retired and, as soon as the morning dawned, the groom would quietly slip out of the house before the cock crowed. His bride would help him to dress and he would give her in return another red-packet. He would continue to act like this for a month so that the bride's family would have no chance of seeing him. It is considered a disgrace if the groom remained in the bride's house after the cock crows. Members of the bride's family hide behind doors if they know that the groom is returning, because it is a disgrace for them to come face to face with him. Three times a day meals are sent to him, and in return he places a red-packet in the empty carrier.

In the province of Yunnan the grooms are not so shy as the Penang "babas." The groom comes to the bride's house and knocks at the shut door. His knocks are answered by his intended who asks him his name and particulars. He answers, and she then asks him if he wishes to come to her house and live with her, and he replies that he will live with her and be a faithful husband. The door is opened and festivities begin. The wife, by marrying this way, agrees to keep her husband for better and for worse. She may do what she likes, for it is her house and she owes him no obligations. On the other hand, the groom does nothing and behaves exactly as his wife wishes. Such marriages, where the groom does not have a living, take place where the parents are rich and their daughter will not be ill-treated.

by LIM SWAN POH,

School Certificate Class,

A.C.G.S. Ipoh.

—*Photo by Thomas.*

MacRitchie Reservoir, Singapore.

THE McRITCHIE RESERVOIR

Some where in the central part of the island of Singapore lies the McRitchie Reservoir. It is a disused reservoir, but at one time it supplied Singapore with good drinking water.

Though it is a secluded spot yet it is not far from the residential section. If you stay in town, you can easily reach that place by car within 20 minutes.

It is indeed a beautiful place. The forest surrounding that lovely lake enhances its scenic beauty. Standing there alone, and listening to the pleasant chirping of birds in the early morning, one cannot help admiring and appreciating the grandeur and sublimity of mother nature.

A visit to that place is time well spent. If you have ample time you really should not miss the opportunity to take a hike around that serene lake. The amateur photographer will have ample scope there; the keen physical culturist will find a walk around that lake quite a strenuous exercise; the invalid or convalescent will greatly benefit by the cool and invigorating air; while those who are fond of picnicking should try to have their picnic held there, and perhaps they will be convinced that it is an ideal place for camping and outdoor life.

Perhaps the day is not distant when we shall find people enjoying their evening or morning walk there. At present very few people go there, although it is the rendezvous of those who love quiet. The reservoir is well furnished with benches where it is a wonderful privilege to sit on a moonlight night, enjoying the cool breeze and admiring with awe the greatness of nature.

KWEE LIM DJING,

A.C.C.S., Singapore.

A SIKH MARRIAGE CEREMONY

Before a Sikh marriage takes place the bride and bridegroom are baptised in their respective homes. The baptism usually takes place two or three days before the marriage ceremony. The ceremony of baptism is performed privately and only the person or persons concerned are present. Silence is the chief factor in conducting the ceremony. There are five persons who conduct the baptism. They are called the "Panj Piaray" or the "Five Beloved Ones." These sit in a semi-circle in front of the Guru Gerunth Sahib (Bible) and each of them has to offer a prayer, at the same time mixing the contents of a bowl which is passed round till each in his turn has uttered his prayer. The contents of the bowl are a block of candy and some water. After the five prayers have been repeated, the person to be baptised is asked to kneel in front of the Guru Gerunth Sahib and is then given the bowl of "Amrit" (Holy Water) to sip five times. After each sip he has to say "Vaheguru Ji Ka Khalsa, Vaheguru Ji Ki Fatch." (God's Khalsa-nation and God's Victory). His eyes and his hair are then sprinkled five times each with the Amrit, at the completion of which he has to repeat the Mool Munter—a short prayer. He is then given pudding to eat and is then considered a real "Singh" (lion). Henceforth he is to abstain from drinking, smoking and adultery. He is also to keep a Kadha (bangle), a Kangha (comb) and Kashera (long hair i.e. to signify to refrain from cutting hair from any part of his body).

After the baptism it is also the custom to engage priests to read the Guru Gerunth Sahib. On the day of the marriage after the last ceremony has been performed, the Guru Gerunth Sahib reading is brought to a close.

The bridegroom's guests assemble at his village a day before the marriage. On the next day they all repair to the bride's village where they are met by singing parties which escort them to the bride's house.

Early in the morning of the next day, at about 4 a.m. the guests and relatives of both parties assemble in the temple to sing songs and to hear the singing of the Asa-the-War—a morning prayer usually sung by professional singers. The singing of the morning prayer is finished at about 7 a.m.

The bride is then brought to the temple and seated on the left of the bridegroom and in front of the Bible. The priest then reads texts of the Lama from the Gerunth Sahib, relating to the marriage and the conduct of the married couple. The pair is then asked to stand, and while the musicians repeat the Lama after the priest, the bridegroom, followed by the bride, walks round the Gerunth Sahib. This is done four times, the couple kneeling in front of the Gerunth Sahib after each round.

After this part of the ceremony is completed, the priest addresses the couple about fidelty to each other and about living in harmony.

The bride then accompanies the bridegroom to his village where his relations give him gifts of money according to their means. The guests then return to their respective homes.

The bride, after two day's residence at the bridegroom's house goes to her own village and usually does not return to her husband's home until after three months absence.

It should be mentioned that in a Sikh marriage the couple are free from the burden of wearing jewels, and the bride need not be heavily veiled as in the case of other north Indian marriages. In fact she uses no veil at all.

by RANJIT SINGH,

Senior A.

A.C.S. Ipoh.

STANLEY JONES AMONG CHINESE STUDENTS

Stanley Jones writing in 'The Christian Century' gives the following report of his evangelistic work among Chinese students:

At Chengtu, the capital of the province, we were supposed to be out of range of the bombers, but even here the day I left there was word of an impending raid. Chengtu is a city of 500, 000; a cultural centre with a number of universities, among them the West China Union University run by a group of missions—Friends, Anglicans, Baptists, Methodists, Church of Christ in China. Two other Christian universities have moved out of the war zone to this university—Cheloo from Tsinan and the University of Nanking from Nanking. Think of moving universities two thousand miles with students and faculty and equipment! And yet this is what has been done not only by Christian institutions, but government colleges as well. It is an astonishing fact and shows the passion for education even in wartime.

We had three sets of meetings for different classes of students—one for students from mission schools and one for students from the Union University. These meetings were packed each day, especially with men from the government schools. The war had shaken them and they wanted something. After I had carefully explained my position in regard to the national struggle they were prepared to listen to the rest of my message with eagerness. No jingoism was demanded or expected. But they did want the issues cleared. We had to keep down the number of those willing to sign cards for personal decisions or for further study to the number that could be handled by the workers available. We made them go to another part of the building to register their names. There were about five hundred who made decisions.

Each morning for eight days we had two and a half hours with three hundred Christian workers drawn from the city and the province. It was very effective to have this sustained and intimate contact. But three meetings a day, one of which was two and a half hours long, was rather a physical strain. Here we got news of what was happening in China, largely by way of broadcasts from London by radio! One night I broadcast over the government radio station.

I drove with Bishop Ward and others from Chengtu to Chungking over a new motor road a distance of 270 miles in one day, a journey that used to take ten days by chair. Chungking is the commercial capital of Szechuen, a city of half a million which six years ago did not have a motor vehicle in it nor a road on which they might run. It has now become the seat of the national government during the war period. Three generals were at the opening reception dinner; one of them, representing the national government in Szechuen, spoke. He also entertained us at a luncheon. The Christian movement here is in very close touch with the official life; for instance, a missionary is head of famine relief, and expends government funds for relief work.

The various meetings here were filled with eager people, especially those for government students. The non-Christian head of the University at the close of my address said to a theatre packed with government students: "We have no quarrel with Christianity. It can help us." What a difference to the attitude of a few years ago! There were over five hundred who made decisions to be Christians in the Chungting meeting..

Since writing the above I have been in two places which are constantly under aerial attacks, Changsha and Canton. It took me twenty-two hours to go two hundred miles by train from Hankow to Changsha. The engineer of the train had to keep his eyes on the sky, on the track and on his engine. The train was so packed I could not get out of my compartment. I had no water, so I shaved with some soup from a thermos! Changsha had daily warnings of air raids. Some of the raids were very disastrous; in one a hundred killed and hundreds wounded. Though the city was nervous, the meetings were well filled and responsive. In the meeting for government students 250 stayed for personal surrender. I spoke at government headquarters at Wuchang, the historic hall where the republic was born, to a packed hall, also at the government headquarters at Changsha.'

NEW OFFICERS OF THE FOOCHOW EPWORTH LEAGUE, 1938

The following officers of the Foochow Epworth League for 1938 were sworn into office by the Rev. Andrew K. T. Chen on 13th February.

President:		Mr. H. M. Cheng
1st Vice-President:		Mr. Martin Chen
Asst.	do.	Miss Uong Ing Hong
2nd	do.	Mr. Chen Teck Mee
3rd	do.	Miss Chang Nguk Sieng
Asst.	do.	Miss Lee Mau Koon
4th	do.	Miss Ho Mee Ging
Secretary		Miss Teo Su Lan
Treasurer		Miss Chang Lee Sieng
Organist		Miss Uong Hau Ding

With a new church building of their own and a strong cabinet, the League looks forward to a busy and prosperous year.

TELOK AYER EPWORTH LEAGUE, SINGAPORE

At the Annual Meeting of the Telok Ayer Epworth League, January 13th the following officers were elected for the year 1938:

President
Mr. Ong Piah Watt
1st Vice-President:
Mr. Ong Bee Kok
2nd Vice-President:
Miss Koh Chew Kim
3rd Vice-President:
Miss Wee Kim Chwee
4th Vice-President:
Mr. Tan Quee Phuan
Secretary:
Mr. Lee Bah Chee
Treasurer:
Mr. Chee Seng Kee
Auditor:
Mr. Tan Huat Seng

The acting secretary, Mr. Tan Hee Phuan then proposed a vote of thanks to the retiring President, who incidentally was presiding over the last general meeting for the year 1937 on the eve of his departure to Kuala Lumpur on transfer.

The President before adjourning the meeting thanked the members and Officers of the League for their co-operation in the past year and wished the in-comming Committee a brighter year in 1938.

BUKIT MERTAJAM

Cabinet members of Bukit Mertajam Union Epworth League (1938).

President:
Miss Mabel Ooi.
1st Vice-President:
Miss Nelly Toh.
2nd Vice-President:
Miss Chuah Seng Bit.
3rd Vice-President:
Mr. Peter Lim.
4th Vice-President:
Miss Khoo Swee Cheok.
Hon: Secretary:
Mr. Kenneth Chan.
Hon: Treasurer:
Mrs. C. D. Patterson.

JOHORE BAHRU

The Annual General Meeting of the Union Epworth League, Johore Bahru was held on 3rd February 1938 at 5.30 p.m. in the Anglo-Chinese School. The following were elected officers of the year 1938/9.

President:
Mr. M. G. Abraham
Hon Secretary:
Mr. K. H. Samuel, (re-elected)
1st Vice-President:
Mr. R. Hoole
2nd Vice-President:
Mr. M. Mathews
3rd Vice-President:
Miss Wee Ah Nya
4th Vice-President:
Mr. John Lee
Hon. Treasurer:
Miss Cheong Lan Heong

Phone

2180

Cable Address

Palestloyd

American Lloyd Agency Limited

64, Robinson Road, Singapore.

TRAVEL TICKETS

By Steamer, Air and Rail Issued at Official Rates.

Hotel Reservations, Motor Excursions.

Independent Tours.

Baggage Transportation, Insurance and Storage.

Foreign Money Exchange.

NO BOOKING FEES.

American Foreign Insurance Association

Head Office: 80 Maiden Lane, New York

Control Office For Malaya, Siam and the Netherlands Indies.

34/35 Mercantile Bank Building, (P.O.Box 46), SINGAPORE

F. T. WYCKOFF, *Manager*.

Member Companies.	Assets.
The American Insurance Co. (Ltd.)	U.S. $ 31,145,711.46
The Continental Insurance Co. (Ltd.)	104,436,414.52
Fidelity-Phenix Fire Insurance Co. of New York (Ltd.)	83,260,111.91
Fire Association of Philadelphia (Ltd.)	23,037,704.93
Glens Falls Insurance Co. (Ltd.)	20,993,046.42
Great American Insurance Co. (Ltd.)	52,314,990.44
Hartford Fire Insurance Co. (Ltd.)	101,999,689.10
The Home Insurance Co. (Ltd.)	139,759,200.76
New Hampshire Fire Insurance Co. (Ltd.)	17,540,572.91
The Phoenix Insurance Co. (Ltd.)	62,406,194.29
Springfield Fire and Marine Insurance Co. (Ltd.)	33,400,003.09
St. Paul Fire and Marine Insurance Co. (Ltd.)	38,447,820.50
United States Fire Insurance Co. (Ltd.)	35,079,074.42
Westchester Fire Insurance Co. (Ltd.)	20,027,789.93
(All Incorporated in U.S.A.)	U.S. $763,848,324.68

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

General Agents: Confederation Life Association of Toronto (Inc. in Canada)

FIRE — MARINE — MOTOR CAR — LIFE

"Strongest Property Insurance Group on Earth"

GRIN & BEAREM

"My father was a Pole."

"Really, how interesting. North or South?"

The young man stood before the grizzled mountaineer.

"Mr. Burbridge," he stammered, I've—I've come to ask you for your daughter's hand."

The mountaineer knocked the ashes out of his pipe.

"Can't allow no such thing," he drawled. "You takes the whole gal or nothin'!"—

From the Hartford *Courant* comes this story about the late William Howard Taft, who was noted—among other things—for his girth. One time, President Taft called to his wife, "Have you seen my belt around the house?" "No, dear," she called back, sweetly. "Did you put your belt around the house?

The popular practice of writing one's distinctions (no matter how minor) in initials after one's name recalls the following story: An American tourist in Scotland was about to sign the visitors' book when he noticed all of the guests' names followed by letters indicative of their distinctions. The American had no distinctions. On being questioned about this deficiency by his fellow-guests, he replied: "Oh, I'll make that all right." And he added to the book after his name. B. B. B. B. B. B. This only went to stimulate the curiosity of the guests, who ventured to ask what it meant. "Oh, that's easy," he replied, "That means, 'The Best Blinking Bugler in the Brooklyn Brass Band.'"

The customer beamed across the chemist's counter.

"I'm a crooner on the radio," he said. "What's the best thing for my throat?"

But the chemist, who never listened to anything but opera, replied suavely, "A razor, sir."—*Parson's Weekly.*

Mrs. Brooks called up the local butcher before she went out.

"Send me a quarter's worth of steak," she said, "and if I'm not at home, just tell them to poke it through the keyhole."—*Christian Advocate,* Cincinnati.

Teacher—What is the half of eight?

Tommy—Which way?

Teacher—What ever do you mean?

Tommy—Well, across it makes 0, and down it makes 3.—

CORRESPONDENCE

(Copy of a letter received by Dr. Archer, 18 Jan., 1938)

Filer, Idaho,
December 16, 1937

Dear Brother Archer,

We are always interested in news from Malaya, and since the Bowmars are living so near us, we have been fairly well informed of the news that comes from your part of the world. We enjoy having the Bowmars nearby, and they are getting along famously in their new environment. Their church built a new parsonage for them last summer, thoroughly modern and well equipped, which makes them the envy of most of the preachers, and especially the preachers' wives, in the district.

A Merry Christmas and a Happy New Year is our wish to all our many friends in Malaya. Though this will not reach you until Christmas is well past, and the new year off to a good start, know we thought of you, and when winter sets in in earnest, we shall undoubtedly wish we might enjoy the winter in the tropics again. We also hope you will have a good Conference Session.

Sincerely yours,

(signed) IRVIN S. MOTZ

Editor,
Malaysia Message.

Dear Sir,

Being a reader of the "Malaysia Message" I hope you will publish these lines in the Malaysia Message.

I wish to correspond with boys and girls between 13-18 years old in any part of the world except Australia and Malaya. I am interested in anything, especially fretwork and stamp collecting.

Thanking you and wishing the Malaysia Message every success.

I am,
Yours sincerely,
WONG SIEW WAI.

45 Birch Road,
Kuala Lumpur, F.M.S.

The Lucknow Publishing House announces the publication of Bishop Pickett's new book, "Christ's Way to India's Heart." The price fixed is Rs. 1 per single copy and if four copies are sent to one address postage will be prepaid. The book has been eagerly looked for as a sequel to his former book, "Christian Mass Movements in India," and will be welcomed by all interested in that work.

BASIL MATHEWS tells us of a wonderful football team he once saw. The captain was an Abyssinian. The full-backs were a Turk and an Armenian; the half-backs and the forwards included a Syrian Christian, a Greek, other Turks, a Persian, and a Copt. They were trained by an Irishman, and the Principal of the College was American. They were playing a magnificent team game and he asked the sports captain "What special difficulty did you find in training a team like this?"

"A real hard nut to crack," he replied "is just this. These fellows come from countries where the whole idea of team-playing is unknown. Each at the beginning of his football training wants to dribble the ball down the field at his own feet, and score the goal himself for his own glory. So I have won the battle, not only for the boy as a member of the team, but really for his whole life-job, when I have taught him to pass."

What Mr. Mathews saw on that football field, we need to see on a bigger scale, the world scale. At present each nation is anxious to have the ball, and keep it to score a national goal. And just because there was no international team which had learned to pass the ball, and play not for the glory of one member of the team, but for all, we had a world war. Still, the lesson has not been learned, and once again there is a struggle on the field of the world because the nations will not "pass the ball." So we get nowhere, for each government is kicking wildly in a different direction.

It reminds us of the story told by Jesus of "children sitting in the markets, and calling unto their fellows, and saying, 'We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented'" (Matt. xi. 16, 17). One section wanted to play at funerals, and the other wanted to play at weddings. Each set wanted its own way, and the result was that the game ended in disorder.—Joyful News.

BISHOP and MRS. EDWIN F. LEE write from Manila expressing their regrets at being unable to attend the All-Malaya Epworth League Institute at Kuala Lumpur. Due to the many duties and the heavy pressure of work in connection with the Philippines Conferences and to the difficulty of arranging steamship sailings, Bishop Lee has found it impossible to arrange his schedule so as to be in Malaya by Easter time. According to the latest information Bishop and Mrs. Lee will be arriving in Singapore, April 22nd on s.s. Vittoria.

A HEALTHY BABY, A HAPPY FAMILY

BLUE CROSS MILK AT ITS BEST

SAFE FOR YOUR BABY

RALEIGH

THE ALL-STEEL BICYCLE

THE RALEIGH

Guaranteed for Ever

Prices from

$49.50

Up

Attractive Hire Purchase Terms Arranged

Sole Agents:-

ROBINSON & CO., LTD.

SINGAPORE — KUALA LUMPUR

"A CHINESE SEES THE WORLD"

A young Chinese, Mr. See, travels round the World and sets forth his impressions in this vivid and interesting book.

The Singapore Free Press says 'Though travel books are written by the hundred each year, there is something which distinguishes Mr. See's account from all others. He is best when he recounts his experiences as a Chinese in a foreign country, tells us what he thinks of European Cities and peoples and describes his reactions, as a Chinese, to events and things.'

Very well illustrated,

$1.00

Published by

MALAYA PUBLISHING HOUSE, LTD.

SINGAPORE.

Printed at the Malaya Publishing House, Limited, Singapore